THE

JEWISH CHRONICLE.

(ספר זכרון)

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 429.—NEW SERIES.] FRIDAY, JUNE 15, 1877;—TAMUZ 4, 5637. [PRICE TWOPENCE.

BIRTHS.

On the 6th inst., at 1, King-street, Finsbury, Mrs. MOSS HART, of a son.

On the 6th inst., at 88, New Bond-street, W., the wife of Mr. J. PILLISCHER, of a daughter.

On the 7th inst., at 60, Cleveland-street, Fitroy square, W., the wife of MARK BOSS, Esq., of a daughter.

On the 7th inst., at Montague House, Clephane-road, Canonbury, the wife of G. A. KING, of a daughter.

On the 8th inst., at 77a, Whitechapel-road, the wife of Mr. A. AARONSON, L.D.S., of a son.

On the 9th inst., at 2, Grange Road Terrace, Green Lanes, the wife of FREDERICK JACOBS, of a daughter.

On the 9th inst., at 11, Walworth-road, the wife of S. DE LEEUW, of a son.

On the 10th inst., at 16, St. Stephen's-square, W., the wife of EMILE S. ENOCH, of a son.

On the 10th inst., at 115, Abbey-road, St. John's Wood, N.W., the wife of EDWARD N. FRANKENSTEIN, of twins—son and daughter.

On the 10th inst., at 35, Beaufort-road, Edgbaston, Birmingham, the wife of MONTAGU DAVIS, of a son.

On the 10th inst., at 29, Chalk Farm Road, Camden Town, N.W., the wife of BARON D. BARNETT, of a daughter.

On the 10th inst., at 18, Effingham-crescent, Dover, the wife of the Rev. I. BARNSTEIN, of a son.

On the 11th inst., at 13, Boulevard de Strasbourg, Paris, the wife of EDWIN SELIG, of a son.

On the 12th inst., at 120, Fleet-street, E.C., the wife of JN. A. HYAM, of a daughter.

On the 12th inst., at 87, Blenheim-crescent, Notting Hill, W., the wife of Mr. HENRY H. HYAMS, of a son.

On the 12th inst., at 30, Frederick-street, Birmingham, the wife of Mr. S. LYON, of a daughter.

On the 14th inst., at 45, Colveston-crescent, Dalston, the wife of Mr. JACOB VANDENBERGH, of a son.

MARRIAGES.

On the 6th inst., RICHARD F. COLES, Esq., of 37, Porchester-square, Hyde Park, eldest son of R. Coles, Esq., of St. Helen's-place, to CHARLOTTE AMELIA, third daughter of the late K. WILHELMS, Esq.

On the 6th inst., at 7, Hamond-place, Chatham, by the Rev. L. Polack, KATE, only daughter of Mr. A. LYONS, to BENJAMIN WOOLEY LAZARUS, of Canterbury.—No cards.

On the 12th inst., at 139, Maida Vale, by the Rev. the Chief Rabbi, assisted by the Revs. A. L. Green and S. Lyons, HENRY LUMLEY, Esq., of 39, Chester terrace, Regent's Park, to ELEANOR, second daughter of DAVID JONAS, Esq., of 139, Maida Vale and Fenchurch street.

DEATH.

On the 13th inst. (ב״ תמוז), at Bedford, DAN, third son of MORRIS and HANNAH LISSACK, aged 23 years.

MR. EDWARD DAVIES, Mrs. GROUSE, and Mrs. N. HART, return THANKS for visits, letters and cards of condolence received during the week of mourning for their late lamented mother.—27, Theobald's-road, Holborn, W.C.

MR. LYON J. JOSEPH, BROTHERS and SISTERS return their sincere THANKS for visits, cards and letters of condolence received during the week of mourning for their late father, Mr. Joseph Joseph, 18, Daulby-street, Liverpool.

MR. and Mrs. E. M. MARCOSO return their sincere THANKS for visits, cards and letters of condolence received during the week of mourning for their lamented infant.—47 Bernard street, Russell-square.

MRS. DAVID WANSKER returns THANKS for kind visits, cards and letters of condolence received during the week of mourning for her late lamented father.—16, Broughton-lane, Manchester.

THE TOMBSTONE in memory of the late Mrs. ISABELLA JACOBS, will be SET on SUNDAY NEXT, at the West Ham Cemetery, at 5 o'clock. Friends and relatives will please accept this intimation.—14, Burton-crescent, W.C.

THE TOMBSTONE in memory of the late Mrs. Z. ISAACS, will be SET on SUNDAY NEXT, at the West Ham Cemetery, at 4 o'clock.—70, Bancroft-road, E.

בגדי קדש לכבוד ולתפארת

R. ABRAHAM and SONS, (Sons and Successors of the late VICTOR ABRAHAM),

Beg to notify to Jewish Congregations and to their Friends that they continue to SUPPLY EVERY REQUISITE for SYNAGOGUE ADORNMENT and Religious Requirement for which their establishment has so long been celebrated.

Among these may be mentioned the פרוכת, Curtains for the Ark; מכסות, Mantles for ספרים; חפות, Marriage Canopies; also טלתים Scarves, &c., plain or embroidered in Gold or Silk, in chaste and artistic style.

Designs and Estimates submitted on application to R. Abraham and Sons, Naval and Military Embroiderers, &c., Contractors to Her Majesty's Government, 5, Lisle-street, Leicester-square, W.

N.B.—Masonic Aprons, Jewels and Regalia in every degree, wholesale and Retail. Lodges and Chapters fitted up.

J. SAMUEL and SON, MONUMENTAL MASONS and UNDERTAKERS.

Works:—147, SIDNEY-STREET, MILE END.

Headstones, Tombs and Monument supplied for all cemeteries, in Stone, Aberdeen Granite and Marble, with the Imperishable Lead Letters. Designs, &c., forwarded on application.

Established over fifty years.

HARRIS and BARNETT, MONUMENTAL MASONS.

Works:—1A, BEAUMONT STREET, MILE END, E.

Headstones, Tombs and Monuments in all kinds of Stone and Marble, with Imperishable Lead Letters. Designs forwarded on application. Private residence, 3, Raven-row, Mile End Gate, E.

SPANISH AND PORTUGUESE SYNAGOGUE.

METROPOLITAN HOSPITAL SUNDAY FUND.

THE AFTERNOON SERVICE on SUNDAY, the 17th June, will take place at three o'clock, at the SYNAGOGUE, BEVIS MARKS, on which occasion the CHIEF RABBI of the Spanish and Portuguese Congregations (Rev. Dr. ARTOM) will PREACH on behalf of the above Fund, and a collection will be made.

SPANISH AND PORTUGUESE SYNAGOGUE.

[illegible] BRYANSTONE STREET, W.

THE REV. DR. ARTOM, Chief Rabbi of the Spanish and Portuguese Congregations of England, will PREACH on SABBATH, חקת ובלק, the 23rd June, at this Synagogue, during the Morning Service.

3rd Tamuz, 5637—14th June, 1877.

ק״ק כנסת ישראל

UNITED SYNAGOGUE.

BETH HAMIDRASH.

ST. JAMES'S PLACE, ALDGATE.

NOTICE IS HEREBY GIVEN, that the LIBRARY and CLASSES of the Beth Hamidrash will be CLOSED from SUNDAY, the 17th June, till FRIDAY, the 29th June, inclusive.

By order, A. ASHER, Secretary.

Office of the United Synagogue,
2, Charlotte-street, Portland place.
June 13th, 1877—2nd Tamuz, 5637.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR.

WORK-ROOMS.

THE PRIZES to the Apprentices of the above Rooms will be Distributed by the BARONESS DE ROTHSCHILD at the BOARD ROOM, 13, Devonshire-square, Bishopsgate, E., on TUESDAY NEXT, the 19th inst., at 4 o'clock in the afternoon, at which the attendance of the supporters and friends of the charity is earnestly invited.

A BAZAAR will also be held in the Room for the SALE of ARTICLES worked by the Apprentices.

By order,
A. BRANDT, Hon. Sec.
130, Bishopsgate-street, Without,
June 8th, 5637—1877.

EDWIN LOUIS SAMUEL, Esquire, deceased.—Pursuant to the Act of Parliament, 22nd and 23rd Victoria, Cap. 35, intituled, "An Act to further amend the Law of property and to relieve Trustees." Notice is hereby given that all Creditors and other persons having any CLAIMS or DEMANDS upon or against the Estate of Edwin Louis Samuel, formerly of Liverpool, in the County of Lancaster, but late of No. 9, Kensington Gore, in the County of Middlesex, and of No. 60, Old Broad-street, in the City of London, Banker, deceased (who died on the 28th day of March, 1877, and whose Will was proved in the Principal Registry of the Probate Division of Her Majesty's High Court of Justice, on the 27th day of April, 1877, by Clara Samuel, of No. 9, Kensington Gore, aforesaid, Samuel Montagu, of No. 60, Old Broad-street, aforesaid, and Edward Wilson Yates, of Liverpool, aforesaid the surviving Executors herein named), are required to send in particulars of their claims or demands to the said Executors, at the offices of their Solicitors, Messrs. Hill and Son, of 39 Old Broad-street, London, on or before the 28th day of July next, after which day the said Executors will proceed to administer the Estate and distribute the assets of the said deceased among the parties entitled thereto, having regard only to the claims and demands of which the said Executors shall then have had notice, and for the said assets, or any part thereof, so administered or distributed, the said Executors will not be liable to any person of whose claim they shall not then have had notice.

Dated this 13th day of June, 1877.

HILL and SON, 39, Old Broad Street, London, Solicitors for the said Executors.

JEWS' FREE SCHOOL.

BELL LANE, SPITALFIELDS.

THE Governors and Subscribers are respectfully informed that the AWARD of the JEWS' COMMEMORATION SCHOLARSHIP and of the 2nd Prize connected therewith, and the DISTRIBUTION of PRIZES, including the Nathaniel de Rothschild, the Evelina, the De Symons, the Van Oven, the Judith Lady Montefiore, the Mrs. Louis Lucas, the Rev. A. L. Green, the Alfred Davis, the Sir David Salomons' Prizes, will take place at the SCHOOL, on SUNDAY, 24th inst.

Sir N. M. DE ROTHSCHILD, Bart., M.P., President, in the Chair.

The attendance of the Governors, Subscribers, and friends of education generally, is earnestly requested.

Chair to be taken at 3 o'clock p.m.

By order,
J. D. BARNETT, Sec.

The President and Committee earnestly APPEAL to the public for support. The following gentlemen having kindly consented to act as collecting Stewards. Donations will be thankfully received by them, or by the President, Vice President, and any member of the Committee:

Fredk. Davis, Esq., 14, Wimpole-street W.; Mark Davis, Esq., 35, Throgmorton-street, E.C.; Henry Nathan, Esq., 4, Randolph-crescent, Maida Vale, W.; I. Pick, Esq., 5, Christopher-street, Finsbury square, E.C.; Marcus Pool, Esq., 11, Greville place, Maida Vale, N.W.; J. Schwarzchild, Esq., 56, Threadneedle street, E.C.; Edward Wagg, Esq., 72, Gloucester-place, Portman-square, W.; Asher Wertheimer, Esq., 21, Cornwall-terrace, Regent's-park, N.W.

חברת נדבת חן

PRINCES STREET SYNAGOGUE.

THE President, Wardens and Members beg to tender their sincere THANKS to the Rev. Joseph Messing (of Wittkowo, Posen), for his kindness in delivering a דרישה last Saturday at this Synagogue.

By order, A. HEISER, Sec.

JEWISH WORKING MEN'S CLUB AND INSTITUTE

HUTCHISON STREET, ALDGATE.

AN ENTERTAINMENT (unavoidably postponed from last Saturday evening) will be given on SUNDAY EVENING NEXT, 18th inst., by Members of the Sir Moses Montefiore Literary and Art Society. The Entertainment will commence at half-past 7 o'clock.

A Consignment of Many Thousands of Pounds' Worth of Black Silks.

LADIES who may require Persian or Taffeta Black Silks are respectfully solicited to inspect a consignment of many thousands of pounds' worth just purchased in Lyons by Messrs. JAY for ready-money, and which they confidently offer at a rate cheaper than they have ever known during an experience of nearly fifty years. It is the produce of two of the best makers of black silks—Messrs. Bonnet et Cie, and Messrs. Jaubert, of Lyons.

The silks are warranted to wear well, and will not "turn greasy." The lowest price per yard is 3s. 3d., worth 4s. 6d.; the highest 6s. 9d., worth 8s. 9d. Messrs. Jay beg to express their sincere conviction that their customers will be pleased with their recommendation if, in choosing a silk at a fixed price, they will honour them with their confidence and trust to their selection. On application patterns will be sent gratis.

From "The Bazaar."

MESSRS. JAY, of Regent-street, are so celebrated for the splendid COSTUMES they turn out, and the style of their Millinery Show Rooms, that there is a popular belief that this house is beyond the use of ordinary mortals' purses. This is quite groundless, and I consider their woollen mourning materials the cheapest that can be had anywhere, and the prices within the reach of all those who are not so ill-advised as to invest in common stuffs. They keep Albert crêpe, which is thought to wear fairly well, at 2s. 9d. yard; the best fourfold crêpe, is 15s. yard, but none need wish one of better quality and richness than their exclusive standard crêpe at 9s.

JAY'S,
The London General Mourning Warehouse,
Regent-street, W.

SIR MOSES MONTEFIORE LITERARY AND ART SOCIETY,

Temporary Premises—
22, WOBURN PLACE, W.C.

Patron:
Sir MOSES MONTEFIORE, Bart., F.R.S.
President:
Israel Abrahams, Esq., F.R.G.S., F.S.S.
Vice-President:
M. S. Hassfeld, Esq.
Treasurer:
H. S. Hassfeld, Esq.

THE Council Hereby Give Notice that owing to the Entertainment to be given by the Members of this Society at the Jewish Working Men's Club and Institute, Hutchison-street, E., on Sunday Evening, the 17th inst., the usual SUNDAY EVENING ENTERTAINMENT will NOT take place. The Rooms will, however, be open for the accommodation of Members.

By order, H. S. MYERS, Sec.

METROPOLITAN HOSPITAL SUNDAY FUND.

17th JUNE, 1877.

The Lord Mayor will be happy to receive CONTRIBUTIONS towards the Hospital Sunday Fund, 1877.

All friends of the movement unable to make their Donations on the day are requested to send their Subscriptions to the Mansion-house, addressed to Mr. Henry N. Custance, the Secretary to the Fund, who will give official receipts for each contribution.

Cheques should be crossed Bank of England, and sent to the Mansion-house.

LEWIS HARRIS,
CARROSSIER.
100 CARRIAGES,
NEW AND SECONDHAND, TO LET,
WITH OPTION OF PURCHASE.
CARRIAGES EXCHANGED.
CARRIAGES SOLD on COMMISSION.
TRADE AND SHIPPERS SUPPLIED.
Illustrated Catalogue Post Free.
References in all the Cities of the World.
154, PICCADILLY, LONDON, W.

LONDON HOSPITAL, Whitechapel-Road, E.

FUNDS ARE GREATLY NEEDED for the support of this institution, now containing nearly 800 beds. During the past year 302 Hebrew patients were admitted into the special Hebrew Wards. A large number were also treated as Out-patients.

The Committee earnestly appeal to the Jewish community for their libearl help towards the great cost of carrying on this important charity.

Annual Governorship £5 5s.; Life ditto, £31 10s., enabling the Governor in either case to recommend one In patient and four Out-patients at the same time. Subscribers of less than £5 5s. yearly receive three Out-patient letters per guinea.

Contributions may be paid to the bankers, Messrs. Robarts, Lubbock and Co., and Messrs. Glyn, Mills, Currie and Co., or to the undersigned.

A. G. SNELGROVE Sec

THE NEW METROPOLITAN FREE HOSPITAL.

JEWISH WARDS.

THE FIRST LIST of CONTRIBUTIONS will shortly be published, and the Messrs. Defries sincerely trust they may receive further donations previous to the same being announced.

Particulars have already been published respecting the numerous advantages this good Institution will confer on the poorer class of Jews. Messrs. Defries have now the promises of four gentlemen who will give £100 each, if six similar amounts be subscribed, and five other gentlemen have promised £50 each if fifteen similar amounts be added. Therefore they earnestly trust they may be able to announce these in their first list.

Life Governorships—Gentlemen, £10 10s.; Ladies, £5 5s.

Bankers—Messrs. Glyn, Mills, Currie and Co.; Messrs. Barnetts, Hoares and Co.; Messrs. Coutts and Co.

ST. JOHN'S HOSPITAL FOR SKIN DISEASES.

LEICESTER-SQUARE, W C.

FOUNDED A.D. 1863.

SUBSCRIPTIONS ARE GREATLY NEEDED.

UNDER THE PATRONAGE OF:
H.R.H. the Princess of Wales.
Sir N. M. de Rothschild, Bt. M P.
Baroness L. de Rothschild.
Saul Isaac, Esq., M.P.
H. L. Bischoffsheim, Esq.
Jacob Oppenheim, Esq.
Chairman—The Right Hon. W. N. Massey, M.P.

PORT ELIZABETH SYNAGOUE.

THE Rev. S. RAPAPORT begs thankfully to acknowledge the receipt of the following DONATIONS, in response to his appeal for funds to decorate the New Synagogue:

Mrs. A. M Jackson, Port Elizabeth...	£1	10	0
Miss Jackson, ditto	0	10	0
Mrs. P. Barnett, ditto	1	0	0
Miss Barnett, ditto	0	10	0
Mrs. Brooks, ditto	0	10	0
Mrs. L. A. Levyno, ditto	0	10	6
Miss Levyno, ditto	0	5	0
Mrs. S. Rodolf, ditto	1	0	0
Misses Rodolf, ditto	1	0	0
Mrs. H. P. Lorie, ditto	0	10	0
Miss Lorie, ditto	0	5	0
Mrs. H. Godfrey, ditto	1	0	0
Misses Godfrey, ditto	1	0	0
Mrs. L. Baumann, ditto	1	0	0
Mrs. I. Doitsh, ditto	0	10	0
Miss Doitsh, ditto	0	10	0
Miss Leah Doitsh, ditto	0	10	0
Mrs. F. Marcus, ditto...	1	0	0
Miss Marcus, ditto	1	0	0
Miss Alexander, ditto	1	0	0
Miss Solomon, ditto	0	10	0
Miss Rapaport, ditto...	0	5	0
Miss Scheyer, ditto	0	5	0
Mrs. M. Lilienfeld, ditto	1	0	0
Mrs. M. Lewis & friends, Cape Town	8	15	0
Mrs. E. Nathan, Pitfountein ...	1	1	0
Miss Nathan, ditto	1	1	0
Mrs. Charles Cohen, Panmure ...	1	11	6
Mrs. G. Wetziar, ditto	2	2	0
Mrs. L. Bergmann, Smithfield ...	5	0	0
Mrs. P. Haymann (of Cape Town)...	0	10	6
Mrs. S Lichtenstein, London ...	1	1	0
Mrs. Wolfe Levy, Allural	1	1	0
Mrs. A. Reuff, Oudtshorn	3	0	0
	£42	3	6

Synagogue Chambers, Port Elizabeth, 4th day of Sivan, 5637, 16th May, 1877.

BRIGHTON.

H. BARTON, 101, St. James'-street, supplies MEAT of the best quality and at moderate prices to Jewish families visiting or residing in Brighton.

Meat forwarded by rail to various parts when required.

JEWS' EMIGRATION SOCIETY.

THE Committee beg to acknowledge, with thanks, the following DONATIONS promised in response to their appeal for funds, wherewith to send abroad poor Jewish families, who desire to find a home in the New World and the Colonies, where their labor shall enable them to maintain themselves without further recourse to eleemosynary assistance.

Amount already advertised ...	£480	7	0
Rev. Dr. Adler, Chief Rabbi ...	£1	1	0
M. Lea, Esq.	3	3	0
Henry Solomon, Esq...	3	3	0

Further Donations and Subscriptions will be gratefully received by the members of the Committee:—

Nathaniel Montefiore, Esq., President, 36, Hyde Park Gardens.

Baroness de Rothschild, 148, Piccadilly.

Lady de Rothschild, 19, Grosvenor-place, Piccadilly.

Miss Barnett, 9, Queen-square, Bloomsbury, W.C.

Mrs. Simon Halford, 8, The Terrace, Kensington-gardens-square, W.

Mrs. Lionel Lucas, 11, Westbourne-terrace, Hyde-park.

Mrs. A. N. Myers, 51, Euston-square.

Mrs. Louis Nathan, 32, York terrace, Regent's park.

Walter Josephs, Esq., Treasurer, 1, Lombard-court, Gracechurch-street, E.C.

Henry L. Keeling, Esq., Monument-yard, City.

Louis Nathan, Esq., 32, York-terrace, Regent's park.

Morris S. Oppenheim, Esq., 27, Cleveland gardens, Hyde-park, W.

Henry Solomon, Esq., 72, Inverness-terrace, Kensington-palace-gardens, W.

G. L. LYON, Hon. Sec.

Committee Room, 5, Duke-street, Aldgate, June 14th, 1877.

ק"ק כנסת ישראל
UNITED SYNAGOGUE.

NEW WEST-END SYNAGOGUE, ST. PETERSBURGH PLACE, BAYSWATER ROAD.

Amount previously advertised... £7,582 10 0

SPECIAL DONATIONS given at the Laying of the Foundation Stone.

Leopold de Rothschild, Esq. ...	£52	10	0
Arthur Cohen, Esq., Q.C.	100	0	0
Maurice Beddington, Esq., 2nd donation	52	10	0
P. Falk, Esq.	52	10	0
Samuel Montagu, Esq., 2nd donation	52	10	0
Alfred Beddington, Esq.	50	0	0
Lionel L Cohen, Esq.	50	0	0
W Ladenburg, Esq., 2nd donation	50	0	0
Sampson Lucas, Esq...	50	0	0
Mr. and Mrs. E. A. Franklin, 2nd donation	21	0	0
Myer Salaman, Esq....	21	0	0
Settlement of a dispute, per Samuel Montagu Esq.	18	0	0
Manuel Castello, Esq.	10	10	0
Samuel Hyam, Esq, 2nd donation	10	10	0
Mrs. Solomon Joseph	10	10	0
Henry S. Joseph, Esq., 2nd donation	10	10	0
J. M. Laurence, Esq...	10	10	0
E. Lazard, Esq.	10	10	0
L. M. Rothschild, Esq., 2nd donatn.	10	10	0
Joseph Sebag, Esq.	10	10	0
Henry Saunders, Esq.	10	0	0
G. S. Brandon, Esq.	5	5	0
G. C.	5	5	0
Mrs. S. Cohen, 2nd donation ...	5	5	0
Daniel de Pass, Esq....	5	5	0
D. Goldsmith, Esq.	5	5	0
Arthur Halford, Esq., 2nd donation	5	5	0
Frederic M. Halford, Esq., ditto ...	5	5	0
Montague M. Halford, Esq., ditto	5	5	0
D. Hatchwell, Esq.	5	5	0
Laurence Hyam, Esq, 2nd donation	5	5	0
Mrs. Martin Jaffé	5	5	0
Mrs. B. L. Leman	5	5	0
Edward M. Leon, Esq.	5	5	0
P. W. Levy, Esq.	5	5	0
J. R. Lorent, Esq.	5	5	0
Levy Mendelsohn, Esq.	5	5	0
F. D. Mocatta, Esq., 2nd donation	5	5	0
Henry Nathan, Esq....	5	5	0
Messrs. J. Pam and Co.	5	5	0
M. Pool, Esq....	5	5	0
Myer Salaman, Esq., 2nd donation	5	5	0
A. M. Silber, Esq., ditto	5	5	0
Percy M. Castello, Esq.	5	0	0
I. Pariente, Esq.	5	0	0
Sydney M. Samuel, Esq., 2nd donatn.	5	0	0
J. Simon, Esq.	5	0	0
H. Strauss, Esq.	5	0	0
J. Bergtheil, Esq.	3	3	0
Abraham Collins, Esq.	3	3	0
A. Flatau, Esq.	3	3	0
Mrs. Edward Jessel...	3	3	0
Lewis Lazarus, Esq, 2nd donation	3	3	0
Mrs. St. Losky, ditto	3	3	0
I. Stiebel, Esq., ditto	3	3	0
Israel Abrahams, Esq.	2	2	0
H. Beriro, Esq.	2	2	0
G. Cohen, Esq.	2	2	0
Mrs. H. Cowan	2	2	0
Montague Davies, Esq.	2	2	0
Alfred H. de Pass, Esq.	2	2	0
Lewis A. Franklin, Esq.	2	2	0
Asher Isaacs, Esq.	2	2	0
Jonah A. Jonas, Esq...	2	2	0
Josephus B. Joseph, Esq., 2nd don.	2	2	0
Walter Josephs, Esq.	2	2	0
H. Josephi, Esq.	£2	2	0
A. Kulb, Esq....	2	2	0
Jacob Levy, Esq.	2	2	0
Mrs. A S. Moses	2	2	0
Lewis Phillip, Esq.	2	2	0
Mrs. Rophé	2	2	0
Harry S. Samuel, Esq.	2	2	0
A. Souhami, Esq.	2	2	0
Isidore Spielmann, Esq., 2nd donation	2	2	0
Rev. Dr. Hermann Adler	1	1	0
P. N. Casper, Esq.	1	1	0
W. H. Cohen, Esq.	1	1	0
Simon Cohen, Esq.	1	1	0
William Ellis, Esq.	1	1	0
Meyer Harris, Esq.	1	1	0
B. Heymann, Esq., 2nd donation...	1	1	0
Stephen S. Hyam, Esq.	1	1	0
David L. Jacobs, Esq.	1	1	0
Miss Jonas	1	1	0
Lewis Levy, Esq.	1	1	0
J. S. Lyon, Esq.	1	1	0
A. Marks, Esq.	1	1	0
B. S. Marks, Esq.	1	1	0
Percy Marsden, Esq...	1	1	0
J. B. Montefiore, Esq.	1	1	0
S. Myers, Esq.	1	1	0
Louis A. Nathan, Esq.	1	1	0
S. J. Phillips, Esq.	1	1	0
E. A. Samuel, Esq.	1	1	0
H. Schiff, Esq.	1	1	0
L. B. Schlesinger, Esq.	1	1	0
D. F. Schloss, Esq.	1	1	0
A. Schwabacher, Esq.	1	1	0
A. S. O. Simon, Esq...	1	1	0
Meyer A. Spielmann, Esq., 2nd donation	1	1	0
Morris Spiers, Esq.	1	1	0
B. Van Staveren, Esq.	1	1	0
Barnard Lee, Esq.	1	0	0
Rev. A. Löwy	0	10	6
E. F. Stevens, Esq.	0	10	6
L. H. Aaronson, Esq.	0	10	0
A. M. Aaronson, Esq.	0	5	0
Louis Goldberg, Esq., 2nd donation, Perpetual Lamp			

There is still a deficit of over £5.000.

Donations will be thankfully received by

Maurice Beddington, Esq., 91, Lancaster Gate.

M. H. Benjamin, Esq. 60, Lancaster Gate.

Arthur Cohen, Esq., Q.C, 6, Holland Park.

Sir Barrow Ellis, K.C.S.I., 1, Queen's Gate Place, S.W.

E. A. Franklin, Esq., 2, Leinster Gardens.

B. Halford, Esq., 3, Cleveland Gardens.

Martin Jaffé, Esq., 98, Westbourne Terrace.

H. Jonas, Esq., 46, Westbourne Terrace.

Henry S. Joseph, Esq., 38, Queensborough Terrace.

Samuel S. Joseph, Esq, 1, Westbourne Street.

A. M. Marsden, Esq., 12, Kensington Gardens Terrace.

Samuel Montagu, Esq., 96, Lancaster Gate.

S. Oppenheim, Esq., 27, Cleveland Gardens.

S. Schloss, Esq., 30, Leinster Square.

A. Wagg, Esq., 40, Bryanstone Square;

or by

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NOTES OF THE WEEK.

WEDDING FEES.

What an elaborate and finished piece of legislation is embodied in the report on the above-named subject presented to the meeting of the General Council of the United Synagogue held on Wednesday. If any additional evidence were required of the care and thoroughness with which the Executive Committee of the Council of the United Synagogue discusses the matters submitted to its consideration, the report presented on Wednesday would furnish it. It protects the interests of all, spares the feelings of all, and does justice to all without imposing any sacrifice on any. It certainly redresses a grievance, which but for the timely remedy applied, would have spread farther and struck deeper root. And how ably and patriotically the report avails itself of the opportunity for forming a tie which shall attach the minor synagogues to the parent institutions! It was a fine stroke of sound policy thus to lay the foundation for the bridge which shall in time span the chasm now separating these places of worship and the *Hebrahs* from the United Synagogue. It is the first step towards the recognition of the former which logically and consistently must, as opportunity serves, lead to others until they all be joined by bonds of the closest relation. A great desideratum will then have been accomplished. For as matters now stand, these isolated and disregarded bodies with idiosyncracies of their own, with their un-English tendencies, and with habits and views little in harmony with those of the country which they have made their new home, bid fair to constitute a menace and a danger to the native community, unless efforts be made to draw them within the sphere of Anglo-Jewish affinities, sympathies and compass of ideas; while if attended to with forethought and fostering care, they may become the nursery ground from which at a future period may be drawn the plants that will fill the gaps which time is sure to make in the ranks of the settled families. And now that the conclusions of the Committee have been transformed into established rules by the sanction of the Council, it will become the duty of the Executive, as observed in the report, to give the widest publicity possible to the new arrangements. The Executive might for this purpose utilise the spiritual heads of the several minor synagogues and *Hebrahs* by inducing them to diffuse among their flocks a knowledge of the new laws, and to deliver addresses to their flocks on the subject. Indeed, every effort should be made to convince these new comers that in England there does not exists one law for the Jew—hard, oppressive and tyrannical, calculated to deliver him over into the clutches of corrupt and bigoted petty officials with whom he feels himself at war—and another law for the Christian, indulged, benefitted and privileged, which naturally rouses the envy and indignation of the Jew; but that in free England there is one measure for all British subjects, and that magistrates and judges are no respecters of creeds, but administer the law to all alike. A feeling of respect for the law of the land must be excited and nursed in these new comers, and they must be shown that the law has been enacted for the benefit of all creeds and classes alike.

THE JEWISH PROTEST AT BUCHAREST.

Special correspondents in the daily papers assure us that the Jews of Bucharest have protested against the statements made by American Jews to the President of the Republic that acts of violence against their coreligionists in the Principalities have lately taken place. The protest may, in this case, be well founded. For aught we know, the gentle Roumanians may just now hug and caress and kiss their Jewish countrymen. But how does it come to pass that the American Jews should have so easily given credence to the lying newspaper reports of a massacre of Jews at Giurgevo, and of their being ill-used at Ployesti and other places? And how is it that the President and his prime minister should have been so easily moved by these reports and sent instructions accordingly to their representatives in Northern and Eastern Europe? Should Roumania's fair fame be sullied because you have only to give a dog a bad name to hang him? Shall we be charged with a tendency to hypercriticism if, despite this protest, we still believe that there is some truth in these newspaper reports? The trick of compelling the wronged and down-trodden to whitewash their torturers and give them a certificate of their dove-like innocence is as old as the mountains. Whenever, in former years, the Greek mob at Smyrna had amused itself with breaking a few Jews' heads, kniving one or two of them, and having some other little game in the Jewish quarter, there invariably appeared a bland official, sometimes even an emissary from the archiepiscopal palace inviting the Jews just to sign a paper which he had in his hand, at the same time throwing out well-understood gentle hints of what was to follow in case of refusal. When the atrocities committed last year in Bulgaria became known in the West, special correspondents told us how Bulgarian grandees were waited upon by countrymen of theirs inviting them to sign a paper in their hands declaring the whole account of the horrible scenes which had so deeply moved Christendom as a mere tissue of lies. The invited Bulgarians did not sign the paper, because they knew they were under safe guardianship. But what if Russia had not kept guard over them? What if they had been threatened with further vengeance, would they not have deemed it the safest way to escape further violence to sign any declaration submitted to them for this purpose? And if they had signed, how such a protest against the sensational reports of lying newspaper correspondents would have startled the civilised world! How these correspondents would have had to hide their diminished heads! And was not something analogous the case in the middle ages when the Jews were charged with having poisoned the wells and thus brought on "the black death," or with having killed little Christian boys and quaffed their blood, or with having stolen and pierced consecrated wafers in mockery of Chistianity, or to feast their eyes upon the contortion of the host, and its convulsive efforts to escape the murderous knife, as well as their ears upon the shrieks of the tortured god as he bled under their hands? And are there not, to this day, in existence depositions of all these horrors signed by the malefactors, minutely describing the *modus operandi*, and how and for what purpose all these misdeeds were committed? The Jews of Bucharest may be right in issuing such an appeal. The indignation of the American government can avail them very little. But the American Jews would be wrong, implicitly to believe this protest without having any other proofs of Roumania's innocence than this protest. Let the English Consul or any other Western representative certify that after due inquiry on the spot, he has found that the report in the newspapers was false, and we shall place much more credence in his statement than in a score of protests from Jews in Roumania, which are rather emanations of their fears for the future than of their love of truth in the past.

THE ARTICLE IN THE "SATURDAY REVIEW."

How well the *Saturday Review* has taken off the amiable Roumanians! If the Jews are rich, they have gorged themselves with Roumanian blood; if they are poor, they are nasty and dirty, not fit to live. The Jew, like the lamb in the fable, may plead that it could never have troubled the water of the wolf, since it drank lower down the river. It is of no use. The Roumanian brute will reply "If thou hast not been guilty of this offence, thy father or grandfather has. Thou must die, I want thy flesh." Involuntarily occurs to us the Templar's remark in Lessing's "Nathan the Wise": "Thut nichts; the Jude wird verbrannt" (no matter; the Jew must be burnt). Whatever the Jew does, or is, in Roumania is wrong. His very existence is a crime. Is he clever and educated? Well, he has only sharpened his intellect and enriched his mind the better to outwit the Christian; he must be got rid of. Is he ignorant and bigoted? He is mere vermin, defiling everything he touches; he must be exterminated. And how humourous is the *Review's* remark, that through the *noyade* at Galatz the Roumanians actually got rid of two Jews. It reminds one of M. About's hit upon the Papacy, when he, after the present Pope's exploit began his account thereof with, "Roman Catholicism counts two hundred millions followers, the boy Mortara included," or words to a similar effect. And then, again, the hit upon Mr. Gladstone when it talks upon Roumania's desire to get rid of the Jews bag and baggage. We unhesitatingly say that the last Blue Book is as great a moral defeat to Roumania as were the accounts of the Bulgarian atrocities to Turkey. What will be her defence when the day of reckoning comes in the face of unimpeachable evidence borne to Roumanian brutality by the pages of this Book? We may yet live to see the time coming when Roumania will bury her blanched face with shame in her blood-stained hands at the very mention of this Book. She is therein placed in the pillory. The civilised world will now know what to think of Roumanian justice. And if there are yet in Roumania any persons with a spark of humanity in them; if their Christianity is not a whitened sepuchre, a mere varnish for a mass of rotteness underneath, they will have an opportunity to speak to the consciences of their countrymen, and to point out to them how they have become the byeword and scorn of all Europe and America, the very scum and outcast of all Christendom. Prince or King Charles, too, will become sensible how little honourable it is to be the ruler of such a people; that a Constitution under which such atrocities can be perpetrated is a gin and a snare, and that chambers and ministries which can render him responsible for such misdeeds are no better than the councils of those bands of robbers which in those semi-civilised regions infest whole neighbourhoods. The sooner the country rids itself of such pestilential nuisances the better.

MISSIONS TO THE JEWS

Sixty-seven thousand pounds sterling the Secretary of the London City Mission informs all those who care to know, are annually spent for the conversion of the Jews. But let us hear through an organ friendly to this object all the particulars which can be given:

> "Modern Protestant Christian missions to the Jews began with the Society which afterward divided into two parts—the larger, the 'London Society,' having at the present an annual income of about £37,000 and 118 agents; the smaller, the 'British Society,' with 27 agents and an annual income about £8,000. In addition to these, there is the mission of the Presbyterian Church in Ireland, that of the Presbyterian Church in England, and that of the United Presbyterian Church in England. There are also several small societies on the Continent and two very small ones in America. The London City Mission aids in the work. London, with 30,000 Jews, has twelve missionaries; Warsaw, with 90,000 Jews, has only two or three missionaries; and large towns in Austria, Roumania and Russia, with from 20,000 to 50,000 Jews each, have but one missionary each, and in some cases are wholly without Protestant teaching. The countries with large Jewish populations, and especially destitute of missionaries effort at present, are America, where the Jews are increasing in numbers rapidly; Northern Africa, and especially Morocco, Arabia; and, above all, Russia. Mr. Miller is not able to point to any very remarkable instances of success. In Rome, where a mission has existed for years and been 'conducted with zeal and ability,' there is not yet a single convert. Perhaps the most successful work has been done in London, where there have been 1,395 baptisms."

If all missions were proportionately as expensive as those to the handful of Jews, England's wealth would not be sufficient to remunerate their labours for one single year. The 30,000 London Jews require twelve missionaries. At that rate how many would be required for the 200,000,000 of heathen Chinese, for the scores of millions of idolaters in India? But perhaps it is not the 30,000 London Jews who require twelve missionaries, but rather the twelve missionaries who require employment. The bargain has been struck with them; they have to be supported. They may just as well receive pay in the capacity of leaders of the church militant as of mere hangers on. Why, there are more missionaries in London than there are synagogues; they are as numerous as the Jewish ministers. What a costly thing these Jews are! What store the saints must set on a Jewish soul! One single Jewish soul must weigh more in the scale of salvation than hundreds of gentile spirits. These must be absolutely as light as feathers. And what is the return for all this treasure? In London, the Secretary tells us, there have been 1,395 baptisms. This gentleman gives them credit for more than the conversionists of Palestine Place take for themselves; for in their last report they claim only to have effected within the sixty-nine years of the existence of the Society not quite 700 baptisms, infants excluded. But even if the number of baptisms should have been 1,395 within 69 years, the result is absolutely ridiculous. Why, two years ago, in Transylvania, the inhabitants of a whole village in a body embraced Judaism; and the church of the village is now deserted, absolutely empty Sunday after Sunday, while the synagogue close by is crowded Sabbath after Sabbath. At Vienna alone there have been within the last five years over 700 conversions from Christianity to Judaism; and all this without one single missionary, tract or bribe. On the contrary those who embraced Judaism knew well enough what sacrifices they would have to make, what proofs they would have to give of their sincerity and how little, so far as worldly prospects are concerned, they had to gain by quitting the religion of a dominant powerful majority and embracing that of a fractional minority. No, Judaism is not destined to be superseded by Christianity or any other religion.

OUTRAGES IN ROUMANIA.

["DAILY TELEGRAPH" TELEGRAM].

[FROM OUR OWN CORRESPONDENT].

VIENNA, THURSDAY, JUNE 7.

A telegram from Czernowitz announces that, on Sunday last, a shameful outrage was perpetrated at Dorobani, in Roumania. In the Jewish quarter of the town 150 houses were sacked, and the owners robbed of 90,000 ducats Three people were killed and 24 seriously wounded. So far, only two arrests have been made.

The *Times* correspondent of the 11th inst. adds: "The affray between the Jews and the Greeks on the Gimara estate in Moldavia was caused by a political contest. Two candidates were proposed for Mayor of the town. The proprietor of the estate favoured the Greek party, while the Jews, although having no vote, exercised their influence over people who possessed them to defeat the Greek candidate. Hence the disturbance. It is stated to-day that no one was killed although several were injured."

The Special Correspondent of the *Times*, who notices the sad incident, gives the following version: "The town of Darabani is the property of a wealthy Greek, named Gimara. The larger part of the inhabitants are Jews, and for some time past there have been disagreements between the Greek servants of Gimara and the Jewish citizens. This ill-feeling culminated on Tuesday last in an affray, during which the Greeks used their knives freely, and a number of persons were wounded. A number of windows have also been broken at Jassy. The Roumanians believe that these disorders have been provoked by agents sent for the purpose. The Attorney-Generals of the districts concerned have, it is stated, taken up the matter vigorously, and made arrests, and the guilty persons will be severely punished, as the government are determined to check all such disorderly proceedings. The *Romanül*, the organ of the party in power, will publish an article strongly condemning the disturbances in Moldavia, calling upon the government to take the most stringent proceedings against the authors of such disturbances, and exhorting both Jews and Roumanians to avoid irritating subjects, and to endeavour to live in harmony, especially during the crisis through which the country is now passing."

THE LATE SIR ANTHONY ROTHSCHILD.—A life size bust, in terra cotta, of the late Sir Anthony Rothschild has just been presented to the Jews' Free School, by Mr. Russell. The bust is the work of a young Italian artist, known as the author of the "Newspaper boys wrangling for the lost penny" now exhibited at the Westminster Acquarium.

THE GERMAN SOCIETY OF BENEVOLENCE.—The 60th annual dinner in aid of his society was held on Tuesday evening at the Crystal Palace. His Excellency Count Beust occupied the chair, Count Münster being also present. The company included about 150 ladies and gentlemen. In the past year the receipts of the society amounted to more than £1,200, which was expended in the relief of over 1,000 persons. Count Beust proposed the customary loyal toasts in the warmest terms, designating her Majesty the Queen as the type of a constitutional sovereign. In giving the "Army, Navy, and Volunteers," he pictured the British forces as not crouching to spring, but as keeping an attitude of dignified watchfulness. Baron de Worms having proposed the "Foreign Sovereigns, protectors and patrons of the society," Count Münster responded. The next toast was that of the evening, the chairman, who proposed it, speaking in German. Mr. J. Grunebaum is the indefatigable president of the society and much of its present usefulness is due to his zeal.

GRAY'S INN.—The award of the Bench in the competitions for the Scholarship specially provided by and founded in this society was declared on the 8th inst. Mr. A. W. Samuels, as first in the examination in "The History of England, political and constitutional," gained the Certificate of the Society awarding him the "Bacon Scholarship" of £45 per annum tenable for two years.

MUSIC.—"Hush! the Waves are Dreaming," Cradle song. Written and composed by Miss Rosina Jonas (Mrs. Henry Lumley).—We have much pleasure in reviewing the above, Miss Jonas having done full justice to her claim as author and composer. The words bring vividly to our minds the title of the song, while the melody and accompaniment blend to make the whole harmonious and descriptive. The introduction of Arpeggio chords in diminished 7ths. in the Treble, with an enharmonic pedal note in the Bass, give due effect to the dreamy lull which characterises the whole of the composition. We also find that Miss Jonas—or rather we should *now* say Mrs. H. Lumley—has adopted a very good precedent which other Amateurs would do well to follow, viz., that of carefully and artistically marking every portion of the song (where required) with the proper signs of expression and emphasis. The song is suited to the register of a "Contralto" or "Mezzo Soprano." We regret that this notice has had to stand over for some time.

GOUT AND RHEUMATISM.—The excruciating pain of gout or rheumatism is quickly relieved and cured in a few days by that celebrated medicine, Blair's Gout and Rheumatic Pills. They require no restraint of diet during their use, and are certain to prevent the disease attacking any vital part. Sold by all Chemists, at 1s. 1½d. and 2s. 9d. per box.

THE JEWS OF WIDDIN.

A correspondent of the *Daily Telegraph* in a telegram from Widdin, dated the 16th inst., says: Great poverty prevails amongst the Jews here, and considerable hardships have been endured. I am informed that the local Rabbi has written to the Israelitish Alliance, but that up to the present time no reply has been received to his application for aid. Prompt assistance is urgently needed for suffering families.

THE ANGLO-JEWISH ASSOCIATION.

In anticipation of the annual meeting of the members of the Anglo-Jewish Association convened for Sunday week, the Sixth Annual Report of the Association has just been issued. The contents of the report are of the highest interest. The work of the Association during the past year will vie with that of previous years in the important results which may be anticipated to ensue therefrom. Nothwithstanding the outbreak of the war in the East, the influence of the Association has not been seriously impaired. The work of the past year is summarised in the report under four heads, the first of which is as follows:

> Appeals have been made by the Council, and been powerfully seconded by the Branches of this Association, with the object of obtaining public recognition of the principle, that the Jews residing in civilised countries are bound to devote a portion of their sympathetic action to works tending to improve the condition of neglected and oppressed Jewish communities, some of which do not dare to express their complaints otherwise than in secrecy, from fear of incurring the resentment of their oppressors.

A great accession of members has been obtained during the past year. "The Council feel it their duty to give prominence to the grave fact that many of the Jewish schools in the East, which cannot receive the necessary attention whilst the terrors of war are spread over parts of Europe and of Asia, will after the conclusion of peace be in need of more than ordinary assistance. For this reason, it is of the utmost importance that the Associatiation be provided with such an improved revenue, as will enable the Council to cope with unavoidable exigencies, and respond to the claims which will be made on the finances placed at their disposal."

With reference to the memorable International Jewish Conference at Paris, the report states that the Association "has thus established the precedent that, when a portion of the Jewish community is threatened by dangers, the Jews in all free and civilised countries will readily depute their representatives to deliberate upon measures for disarming the force of prejudice and animosity."

Following the report in the details it gives of the year's work of the Association, we learn that there has been a considerable addition of new members during the past year. During the year branches have been formed at Bradford, Leeds, Plymouth and Sheffield. There are now seventeen branches, whose members in the aggregate number 1,236. £513 17s. 9d. was contributed by the Branches during the past year; the largest amount (£110) having been received from Birmingham. The training of a gentleman as a teacher for a school in the East was undertaken by the Association, and, we are told, "promises very satisfactory results." In giving details of the abortive negotiations with the Board of Deputies which took place in May and June last year "to effect harmonious action without making encroachments on the constitutions of either body," the report states that the account which it gives "shows that there is still a chance for eventually effecting the object which the Association sought to accomplish."

A brief report of the deliberations of the International Jewish Conference at Paris is given, and the great gathering is referred to in the report as "a conference which affirmed the great principle that Jews, wherever they may be situated, are entitled to join together for purposes of consultation and united action, in order to preserve for their brethren the undisturbed enjoyment of complete civil, political, and religious rights. The scheme for holding that Conference received the cordial approval of the Jewish press throughout the Old and the New World; and the subsequent success of the movement confirmed the belief that this great Jewish meeting would strengthen the bonds of reciprocity and mutual goodwill amongst the scattered Jewish communities." The greater part of the other matters commented upon in the report have from time to time been referred to in these columns, and no new feature in connection therewith is mentioned.

We conclude our review of the interesting report by quoting the following paragraph, which will be read with particular interest at the present moment:—

> The fact that the Czar has in recent years given freedom to the serfs, encourages the hope that his Government will favourably regard the claims of three millions of unemancipated Jews, whose patriotism the Government wishes to cultivate, but who, labouring under restrictions as to domicile, and as to means of gaining a subsistence, are exposed to physical, moral, and intellectual injury. The Council, actuated by a desire to collect useful information on the disabilities of the Jews in Russia, have undertaken a careful investigation into the code of exceptional laws affecting the Jews. The results of the inquiry will be presented in a future report.

THE WAR.—Under this heading the last number of the *Illustrated London News* gives a sketch, entitled "Prayers offered at the Jewish Synagogue, Constantinople, for the success of the Turkish arms." The following description accompanies the illustration: "The Jews resident at Constantinople are generally supposed to be content with the Sultan's rule, as they have mostly emigrated from Spain to Turkey, and in both those countries the Mahomedan was less intolerant of their national religion than the Christian governments of Europe have till lately been. Russia and her allies, Roumania and Servia, have treated the Jews with extreme harshness and injustice; and the consequence is, that nearly everywhere in the East and South of Europe the Jews take the side of the Turks in the present war. They have no pretensions, like the Greeks and the Slavs, to revive or set up an independent monarchy amidst the ruins of the Ottoman Empire. They hold a very large amount of Turkish bonds, or consolidated stock, and they have recently obtained political enfranchisement under the new Turkish Constitution, with seats in the Senate and the Chamber of Deputies. For these reasons, probably, more than ten thousand Jews of Constantinople lately joined in the solemn offering of prayers for the success of the Turkish arms in the impending conflict against those of Russia. The service in their principal synagogue at Balata, on the banks of the Golden Horn, was attended by Mahmoud Damad Pasha, Grand Master of Artillery, and brother-in-law of the Sultan, accompanied by several Turkish officials of high rank, and Ulemas or Mussulman Doctors of Divinity. We give an illustration of the scene at this religious celebration with Mahmoud Damad Pasha seated in an arm-chair placed on a small carpet in the middle, and other distinguished Turks standing beside him. The officiating clergy have opened the Ark and have taken out the Books of the Law, to be read from the pulpit in the midst of the congregation. The ceremony was performed with great pomp; and the vestments of the clergy, the architectural decorations, the burning lights, and the crystal lustres of the candelabra had a splendid effect. The building, which was erected in 1732, is af Byzantine architecture, with two domes and eight massive pillars internally; the ceiling is of finely carved wood. The doors of the Ark, made of walnut wood, and ornamented with mother-of-pearl, are considered very handsome."

CORRESPONDENCE.

◆

All letters intended for insertion must be authenticated by the name and address of the writer—not necessarily for publication, but as an evidence of good faith. All communications intended for publication should be written on one side only of each sheet.

The Editor finds it necessary to state that he cannot undertake to return letters which he may feel it his duty to decline to publish.

It is particularly requested that all communications for the Editor be forwarded direct to the office of the Jewish Chronicle, 43, Finsbury Square.

We wish it to be understood that we do not necessarily identify ourselves with the opinions of our correspondents.

HEBREW EXAMINATIONS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—It is quite the fashion in certain quarters in England to ridicule American Judaism and treat it with silent contempt There is certainly enough to ridicule in the condition and character of Jewish affairs in the United States, and I am not disposed to gloss over the glaring faults and inconsistencies, the sham progress and pretension, which there obtain. As the States act as a kind of refuge for Europe, it is not surprising that American Judaism is influenced largely by the character of the emigrants and fugitives and scamps who resort to the Western Continent as a happy thought. Owing to this fact, second-rate teachers in little districts in Bohemia and Galicia expand into reverend doctors, in the chief cities of the States, while peaceful butchers manage to make an excellent living as rabbis in the "land of the free and the home of the brave." These are well-known idiosyncrasies of American Judaism.

But Judaism in America has certain well-defined excellences. If you take into consideration how recent is the settlement in America of Jews in large numbers, and how diverse the elements that are represented, the English Jew cannot sufficiently praise the movement which has attained promising proportions under the auspices of the Young Men's Hebrew Association of New York. One has heard so much of American recklessness and American superficiality, that when American loyalty is to be enlarged upon, the English Jew may shake his head. In its laudable desire to systematize Hebrew instruction and awaken an interest in Hebrew studies, New York Judaism shows how healthy a spirit it has, and how sound are its heart-currents. There are faulty elements in the synagogue policy, which elects a preacher for two or three years at a time; there are glaring faults in the character of a congregation which demands as preacher a fluent orator with a pretty voice and no soul; but when one sees how determined the New York Jews are to awaken a decent interest in Hebrew studies, one may well admire the pluck and loyalty to their faith.

These Examinations are held yearly, and are participated in by Jewish children from the congregational and private schools. The subjects for examination in Hebrew Grammar, the Prayer Book, the Bible, Mishna, and Shulchan Aruch, are arranged by a Board of Examiners, and the competitors are divided into several grades. It is proposed to institute Examinations, on the same plan, in Hebrew History and Literature, with prize essays for more advanced students.

The Hebrew Examinations mark an era in New York Judaism. They prove that the days of "indifferentism" are past. They show, in the resolute desire to uphold Hebrew instruction, that American Jews are conscious of the importance of the Holy Language as a link in the chain of nationality. Whether Hebrew studies will ever attain great prominence in America, I don't know; many would scarcely think it desirable to have American Jews as profound Talmudists as their Polish coreligionists Whether the American Jew will ever be Hebraist enough to pour out Hebrew acrostics and poems by the wholesale, and translate Shakespeare into Hebrew, this is beyond our powers of prophecy. It is time, however, to consider this truth: that, despite the eccentricities, there are powerful conservative forces at work in American Judaism, forces which will play no unimportant part in the coming century. In the revival of Hebrew I trust that I am not too sanguine—I see the first step in the movement which shall, under God's Providence and man's earnestness, mark out a new era for American Judaism.—Yours obediently,

London, June 1st, 1877. An Anglo-American.

THE JEWISH BOY IN THE HANWELL SCHOOLS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Thanks for the insertion of my letter in your impression of 1st inst., respecting the Jewish boy at Hanwell School. I am pleased to be able to state that I have received several favourable replies, and am in great hopes of bringing this case to a satisfactory conclusion.

My object in writing to you is to inform the public through the medium of your valuable paper that a meeting will take place on Sunday next, 17th inst., at the Committee Room of Widows' Home Asylum, Great Prescot Street, at 2 p.m., for the purpose of investigating this important case, and taking immediate steps to place this poor boy with a family of his coreligionists.

Yours obediently, Charles Davis.

22, St. Peter's-road, Mile End, June 11th, 1877.

[It will be observed from a paragraph which appears in another column that private benevolence in this case will not be needed. The City Guardians have agreed to grant to the Spanish and Portuguese Synagogue a sum equal to the cost of the boy's maintenance while at the Hanwell School.—Ed. J. C.]

THE CONVERSIONISTS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I am much obliged to your Brussels' correspondent, "Veritas," for the notice he has taken of my letter, but I should have felt still more grateful had he not accused me of great ignorance, and of "economising the truth." I have read over and over again, *usque ad nauseam*, my letter of the 11th ult., but fail to see the truth of your correspondent's assertion, that I derided Christian clergymen. I think that he himself has out-Heroded Herod, and that if I have chastised them with whips, he has chastised them with scorpions. I am quite willing to coincide with him, and allow the missionaries the lambs who are drawn into it (to use your correspondent's expression), to go over to his country and proselytise his Christian clergymen first, so long as they leave us Jews alone, and do not tempt our poor by money bribes, and our working and middle classes by trashy tracts, to which they are ashamed to put the names of the authors or printers. I have myself had two such tracts, since the insertion of my last letter to you.

My motto is still the same *Delenda est Societas*. Would to God that my idea could be so carried out as to break up the nefarious Conversion Society. I still feel convinced that the subscribers thereto could be persuaded of the wickedness thereof, by ably written articles in your valuable journal, to be forwarded to them, and thus argued out of their silly waste of money, and dissuaded from supporting and encouraging missionaries in attempting to sow the seeds of disunion and misery in many a Jewish household.

It was only in the event of the non-success of this means that I proposed the other (which met with your editorial disapproval), namely, to publish side by side the names of Jews converted to Christianity; and the names of Christian clerymen who ought to be so converted.

In my humble opinion, every means should be taken to root out that pest of this and other countries; whereby children are torn from parents, and families broken up, dissevered for ever. If the object be the conversion of Jews to Christianity, let them try to convert us by fair and honourable means, and not by forwarding tracts to which they are ashamed to attach the name of author, sender, publisher or printer.—Yours obediently,

501, Oxford-street. Henry Solomon.

TO THE EDITOR OF THE "JEWISH CHRONICLE.'

Sir,—I consider it beneath the dignity of a true Israelite to refute any assertions the Conversionists may choose to make. Instead of idle controversies in journals of a religious stamp, read but very little by the general public, and certainly most carefully kept from those whom it is principally desired to reach—an effort should be made to beard the lion in his den by appealing to those deluded beings, so carefully guarded at Palestine Place, and pointing out the absolute folly of their abjuring their ancestral faith. Should they desire to leave the place—as so many do—a helping hand should be held out to them to ensure that they are not thrown penniless and friendless on the streets.

To merely rage at these apostates is not the best way to reclaim them, to restore them to the fold whence they have wandered away. To put my idea—which I have long held—to the test, I some time ago had a circular printed in English and Judaic-German, and proceeded one Sunday morning to personally to distribute them after the service in the chapel in Palestine Place, and wrote my name and address on each of the circulars. The result was that two out of the eight—the total number of the adult inmates—at once applied to me, and three more at a later period, but, unfortunately, I had previously removed. I had ocular proof to the fact that these "converts" are of the least intelligent and most uneducated class in the community. There was a time when superior men, unable to curb the ambition to rise in the social ladder, and finding their religion the only barrier to their career, allowed ambition to overcome their faith, but now—except in holy Russia—and her satellites, Roumania and Servia—this barrier no longer exists. The Conversionists are compelled, therefore, to recruit their ranks from the very lowest dregs of Jewish society, and even of these many are driven to seek refuge there from stern want.

Let us still hold out a helping hand to those who would desire to rejoin Israel's camp. Let us endeavour to reclaim the stray sheep by kindness and forgiveness.

How well do I remember when I myself was a poor stray waif in a strange land—a lad of but thirteen, wandering in this modern Babylon—when one of these Conversionist hirelings came to me and attempted to entrap me in his meshes. Thanks, however, to those precepts instilled into me in my childhood, I had courage to withstand the tempter, and to make light of the hunger which then sorely distressed me.

I would urge that a number of zealous young men should keep their eye upon Palestine Place, and use every opportunity to rescue those poor unfortunate Jews who have been lured into the den of the Conversionists. These deluded persons are really entitled to commisseration. Their feelings have been cruelly played with. Many of them have wandered about London friendless, footsore and starving The temptation of being comfortably housed and fed was too great to be resisted, and so the poor mice entered the trap, hoping against hope that after nibbling the cheese they might be able to escape from the snare.

Yours obediently, Veritas.

EMPLOYMENT OF JEWISH MECHANICS BY JEWS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—There are at present in Sunderland several Jewish mechanics and artizans—in fact, they are, without exception, skilled workmen. I am sorry to say that none of them meet with any encouragement from their coreligionists. The above facts cannot be denied.—Yours obediently,

Roker Avenue, Sunderland, 4th June, 1877. Reuben Keizer.

DRUNKENNESS IN RUSSIA.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Your forcible remarks in reference to the general prevalence of drunkenness throughout Russia in districts where no Jew is permitted to dwell, are fully borne out by the descriptions given by travellers. Captain Burnaby in his famous book, "A Ride to Khiva,' bears out your remarks. Indeed, it is only this spring that a traveller who had visited Russia last autumn gave me personally a woeful description of the drunken habits of the Russian peasantry. In the May number of the *Nineteenth Century* there is an article on Russian Revolutionary Literature, in which incidental reference is also made to the [illegible]g habits of the people, and the article is brought to a conclusion with a [illegible]on which even more emphatically shows how general must be the vice of dr[illegible]enness: "All around we sleep—everywhere in towns, in villages, in car[illegible] in sledges, by day or by night, standing or sitting. . . . . Sleeps the father, the mother, the whole household. All slumber! The beater and the beaten both slumber alike. Only the dramshop slumbers not, never closes its eyes. A[illegible] grasping a spirit bottle in its right hand, its brow recumbent at the North Pole, and its feet on the Caucasus, sleeps that knows no waking, our motherland, Holy Russia."

It needs not a Jew to corrupt the drunken Russian boor, but a Jew is needed as a scapegoat to bear the sins of these people. There is nothing novel in all this. Because a Jew did not die of the "black death" and other plagues, he was killed as a poisoner of wells; because a Jew remains sober among a drunken population, he is persecuted as "a corrupter of the people."

Yours obediently, M.

SIR GEORGE BOWYER AND SPINOZA.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Dr. Johnson tells us, "The eyes of the mind are like the eyes of the body, they can see only at such a distance; but because we cannot see only at such a distance, is there nothing beyond it?" Can Sir George Bowyer be really so short-sighted as to suppose—for the moment—that the Jews are so "overjoyed at a compliment paid to a "distinguished Jew" (Spinoza), because "the Jewish nation has so little to be proud of?" To understand thoroughly why the Hebrews pride themselves on their affinity to Spinoza, it is, first of all, necessary to read, to understand and to appreciate the works of that great man—(it does not necessarily follow that we must therefore coincide, and believe in each and all of his favourite doctrines). Now, Sir George Bowyer, of course, could not do this, without deliberately setting at defiance the Papal authority which he reveres; but for this we shall certainly not blame him, even in the nineteenth century. It is also necessary to study the personal and the pecuniary sacrifices Spinoza made, when he boldly ventured to face exile, poverty, nay, death itself rather than wallow in the mire of false and hypocritical piety.[*] We are reminded that Spinoza forsook the religion of his forefathers, but what of that? Did not "the Apostles" forsake the religion of their forefathers? Did not Luther forsake the religion of his forefathers? That Spinoza forsook the traditional religion of his forefathers, and that the Hebrews are, nevertheless, proud of him, only proves to demonstration that they are (at least in our days) not a bigoted race.

The most noted apostate of ancient history is the remarkable Acher, and yet the Talmud shrinks not from telling us that one of the most renowned sages of the Hebrew race courted the society of that learned renegade; nay, he was even audacious enough to suppose that his soul was not finally banished from the Kingdom of Heaven.

But, supposing even that we could wipe out from our memories all the literary merits of that great man, supposing even we could extinguish from our hearts all the sympathies which cling to us at the bare thought of the sufferings and torments he endured for the sake of what he deemed honesty and truth, posterity would still bow reverentially to the memory of the man who, in the midst of the direst poverty and distress, was magnanimous enough to give back to the children of his benefactor a pension ("une pension de trois cents florins") which had been granted to him by the "grand pensionnaire de Witt." That the Jew-hater Voltaire could find it in his heart to bear testimony to such a noble-minded deed, is of itself, amply sufficient to prove that Spinoza was well worthy of his name ברוך. (Vide Dictionnaire Philosophique Article, Enfer).

But we are further reminded that Spinoza was a "free thinker." Well, so he was; but for this, he is responsible *to God alone*, and not to his fellow-man. A plant may be a rank poison, and yet we may admire its botanical beauties; nay, we may even place it in a prominent position, and boast of it as the winner of the prize medal at a great exhibition.—Yours obediently,

HERTZ BEN PINCHAS.

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[*] i.e., what would have been "with him" a false and hypocritical piety.—ED. J. C.

BIRMINGHAM FINANCES.—Mr. Isaac Lazarus of the Highbury Grove desires us to state that he was not the writer of the letter signed "Auditor," inserted in our issue of the 1st inst.

THE REV. S. M. ISAACS OF NEW YORK.—Our attention has been called to an error in the letter of a correspondent from New York inserted in our impression of the 11th ult., in which it was mentioned that the Rev. S. M. Isaacs had resigned. This, we learn, is not quite accurate. Some two years ago the reverend gentleman addressed to his congregation a request that he might be permitted to retire from his arduous duties. The Congregation, however, expressed a strong desire that the connection which had existed for thirty-eight years should not be severed. In January last the Rev. Mr. Isaacs repeated his request, and, eventually, it was arranged that he should continue minister for life, to officiate as heretofore at weddings and to deliver sermons on special occasions. The Rev. Dr. Mendes was elected for three years as assistant minister. A committee of the leading members waited upon the Rev. S. M. Isaacs, and presented him with an elaborate testimonial in recognition of the great services rendered by that gentleman to the cause of Judaism in America

NOTICES TO CORRESPONDENTS.—"A Chorister of the Great Synagogue"—Declined. "Modern Judaism"—Unauthenticated. Dr. Lewis is thanked. We presume that he has observed that the letter is written in a satirical, ironical strain. "J. F."—Accepted, will appear.

PUBLISHER'S DEPARTMENT.—Mr. D. S. David—The P.O.O. for 17s. 4d. has duly reached us.

NEW ZEALAND.—On Sunday, 25th March last, the annual examination of the Jewish children attending the Dunedin Hebrew School was held in the schoolroom, in the presence of a large number of the parents and friends of the pupils. Mr. Maurice Joel presided, and distributed the prizes. The school, which has scarcely been established two years, has, we are informed, proved very successful, and the result was highly satisfactory, reflecting credit on the head master and the honorary assistants. A vote of thanks was passed to the head master (the Rev. B. Lichtenstein), and the hon. teachers (Miss Metz, Miss Flora Isaacs, Mr. Phineas Levy and Mr. H. Naphtali). A general meeting of the subscribers to the school was held at the synagogue chambers, on Sunday, April 10th, Mr. M. Joel, President *pro. tem.*, in the Chair. The following were elected members of the Committee: Messrs. M. Cohen, R. M. Marks, E. Nathan, M. Joel, H. Naphtali and I. Benjamin. The Committee elected Mr. M. Joel, President, Mr. E. Nathan, Treasurer, and R. M. Marks, Hon. Sec. There are about 47 pupils, who show much proficiency in their Hebrew studies. At a general meeting of the subscribers of the Otago Jewish Philahthropic Society, officers were elected for the ensuing year as follows: President, Mr. Godfrey Jacobs; Treasurer, Mr. E. Nathan (re-elected); Hon. Sec., Mr. Henry Naphtali (re-elected); Committee: Messrs. M. Joel, M. Marks, H. Benjamin, G. Harris and B. Newman, and, *ex officio*, the Rev. B. Lichtenstein. A hearty vote of thanks was recorded to the past officers for the successful manner in which the affairs of the society had been administered during the past year. Eighteen applicants had been relieved and £115 had been distributed.

THE EXCLUSION OF JEWS FROM GERMAN MASONIC LODGES.—In the *Jewish Record* of Philadelphia Mr. Jacob Norton, a well-known authority on Masonic questions, contributes a series of articles on "The agitation of the Jewish question in the so-called Grand Lodge of Germany." In response to our recent appeal to that gentleman—that he should co-operate with the English lodges in measures to obtain a repeal of the obnoxious clause which excluded Jews, *as* Jews, from certain German lodges, he says that while many American lodges exclude coloured masons only on account of race, they have no right to rebuke Prussian lodges for their intolerance. Mr. Norton further says: "Happily, however, there is no need of *our* Grand Lodge's interference. Our German brethren will by themselves win the battle without American Grand Lodge aid. 'The world moves;' in 1845, the Crown Prince, G.M. of Prussia, sustained there Masonic intolerance and superstition; but the present Crown Prince resigned his Grand Mastership from the offending Berlin G.L., because he was disgusted with its intolerance and superstition. In 1843, American Grand Lodges rebuked the Berlin Grand Lodges for their intolerance to Jewish Masons, but in 1875, the United German Grand Lodges rebuked the American fraternity for its intolerance to coloured Masons. And who knows whether the now *sinning* Berlin G.L., will not ere long unite with the other German Grand Lodges, in rebuking American Masons for their shameless violation of solemn promises given to Jewish candidates at their initiation 'on the word and honor of a gentleman and Mason,' which promises are never meant to be kept, and for their brazen nightly braggadocio, that hypocrisy and deceit is unknown amongst us.'"

ANGLO-JEWISH ASSOCIATION.

A meeting of the Council of the Anglo-Jewish Association was held on Monday last at the Westminster Jews' Free School. There were present: Baron HENRY DE WORMS, in the chair; Baron George de Worms; Rev. A. Löwy; Messrs. L. M. Bergtheil, Benn Davis, C. Davis, Israel Davis, Barrow Emanuel, E. A. Franklin, Julian Goldsmid, M.P., A. G. Henriques, Ed. Josephs, B. Kisch, A. M. Marsden, L. M. Rothschild and I. Seligman.

The Rev. A. LÖWY (Secretary) read the report of the Executive Committee which stated that contributions to the amount of £221 (including £110 from Birmingham), had been received from various Branches. The Alliance had forwarded copies of telegrams which had appeared in the Parisian papers relative to a conflict, arising from political matters, which had taken place between Greeks and Jews in Dorobani (Roumania).—A correspondence had been carried on with kindred institutions respecting the advisability of presenting a memorial to the Servian Government, and the Executive Committee had been confirmed in their opinion that during the present crisis, it would be unadvisable to take such action.—Dr. Allatini after having founded a boys' school at Salonica, had completed his undertaking by establishing a girls' school, and had applied to the Association for a subvention. The Executive Committee recommended that the same course should be pursued as was adopted by the Alliance Israelite.

The following recommendations of the Executive Committee were adopted: That an abstract in Hebrew of the forthcoming Annual Report be prepared for circulation among Jewish communities in the East. That £40 be voted as a subvention in aid of the funds of the Salonica girls' school. That the subvention of £5 to the Jewish journal, *El Tempo*, published at Constantinople, be renewed.

On the motion of the PRESIDENT, a vote of thanks was passed to Mr. J. F. Sallon, who had resigned the Treasurership of the Manchester Branch, owing to his leaving that city.

The Treasurer was authorised to invest £500 in American 4½ per Cent. Loan.

The meeting having taken into consideration the draft of the Sixth Annual Report, certain amendments were introduced, and the report was then adopted and ordered to be printed and circulated.

A vote of thanks to the Chair terminated the meeting.

BOARD OF GUARDIANS.

[COMMUNICATED.]

A special meeting of the Board was held on Monday last, Mr. LIONEL L. COHEN, President, in the chair, for the election of Honorary Officers and Committee for the ensuing year, commencing the 1st of July next. A ballot having been taken, the following gentlemen were re-elected to their respective offices, viz.: Mr. Lionel L. Cohen, President; Mr. Henry A. Isaacs, Vice-President; Sir Nathaniel de Rothschild, Bart., M.P., and Mr. F. A. Lucas, Treasurers; Mr. A. E. Sydney, Honorary Solicitor; and Messrs. M. Van Thal and Henry A. Israel, Auditors.

The members of the various committees were mostly re-elected, and the following additions were made to supply vacancies: Medical Committee—Messrs. I. Seligman and A. M. Silber; Loan Committee—Mr. A. Rosenfeld; Visiting Committee—Messrs. Stuart M. Samuel, Leonard A. Montefiore, and S. A. Ballin; Industrial Committee—Messrs. E. M. Leon, Charles Davis, John Goldhill, L. E. Jonas, J. M. Lawrence, and Maurice Hart; Canvassing Committee—Mr. John Goldhill.

The ordinary monthly meeting of the Board was then held. The tabulated reports of the various committees for the past month was laid on the table for the first time in a new form, which was generally approved of, as bringing prominently under notice in a succinct form the amount of expenditure in each branch. 599 heads of families had been relieved during the past month at a cost of £354 6s. 5d.

The PRESIDENT announced the receipt of a legacy of £200 (less legacy duty) from the executors of the late Mr. Jacob Mocatta, and a donation of £100, from Mr. L. W. Levy, of Melbourne, the receipts of which were ordered to be gratefully acknowledged.

The SECRETARY brought under notice the case of a young man, a cripple, now in the Whitechapel Workhouse Infirmary, and asked for a vote to send him to America, where he had some relatives, a brother of his being about to proceed hither, who would be willing to take charge of him. It was decided to expend a sum not exceeding £15 for the purpose named, and to solicit the co-operation of the Emigration Society.

A letter was read from the Committee of the Soup Kitchen, thanking the Board for services rendered to that charity during the past season.

Mr. MOSES LEVY presented the Board with a paid-up share of the Model Lodging Houses, Commercial Street, E. (Limited), which was gratefully accepted.

A letter was read from the Honorary Secretary of the Whitechapel Branch of the Charity Organzation Society, calling attention to a particular case of wife desertion. Several members remarked that there had lately been several similar cases of desertion, and the Secretary stated that just now they appeared to be on the increase. It was decided that the consideration of the subject be deferred for a month, accurate statistical returns of the number of such cases that had occurred this year to be meantime prepared, and that the attention of the Relief Committee be directed, meanwhile, to the subject, and that at the next meeting the Board would decide upon the data furnished, whether the stringent measures adopted in 1872 need again be resorted to.

The Executive Committee brought up a report on the cost of preparing and circulating the Board's annual report, by which it appeared that the cost of each copy amounted to nearly eighteen pence. Several speakers, whilst admitting that the cost was excessive, expressed the opinion that the report did not admit of any material curtailment, the information it contained being of importance to the community, and furnishing most valuable information. The subject was ultimately referred back to the Executive Committee to deal with it as they may think best, several suggestions being made to save expense.

A vote of thanks to the chair concluded the meeting.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural law which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—"Civil Service Gazette."—Sold only in Packets labelled "JAMES EPPS & CO., Homœopathic Chemists, London."

UNITED SYNAGOGUE.

A meeting of the General Council of the United Synagogue, was held on Wednesday evening, at the Council-room, Central Synagogue; Mr. SAMPSON LUCAS, President, in the Chair.

THE UNITED SYNAGOGUE AND PROVINCIAL CONGREGATIONS.

The Executive Committee reported that a letter has been received from the Leeds Congregation, stating that they "have in contemplation the desire to become a constituent of the United Synagogue," and requesting a copy of the laws, &c. The Committee, in reply, expressed to the Leeds Congregation their appreciation of the feeling which has prompted them to seek a union with the United Synagogue, have forwarded a copy of the United Synagogues Act, and directed attention to clause 5, which restricts the area of the United Synagogue to London and its neighbourhood.

The Council approved of the action of the Executive Committee.

MISCELLANEOUS.

Several matters, not of general interest, were taken into consideration and disposed of.

The CHAIRMAN formally reported to the Council that the new West End Synagogue had been duly admitted into the United Synagogue in accordance with the terms of the Act of Union, and that the foundation-stone of the Synagogue was laid on the 7th inst. Mr. A. E. Sydney also reported that the deed for the transfer of the property to the United Synagogue had been duly executed.

A vote of thanks was passed to Mr. S. Wertheimer and to Mr. Woolfsberger for gifts to the Bayswater and East London Synagogues, respectively.

The Committee of the East London Synagogue formally reported to the Council the appointment of the Rev. V. Rosenstein as First Reader; and that the Committee requested the Council to approve of the temporary appointment of the Rev. H. Millem, the Second Reader, as Secretary of the Synagogue at an increased salary of £25. The action of the Committee was approved of.

Permission was given for the closing of the Library of the Beth Hamidrash for a week.

BAYSWATER SYNAGOGUE.

Letters were read from the Bayswater Synagogue, requesting permission of the Council for carrying out certain repairs and decorations at the synagogue, the cost to be defrayed half by a grant from the funds of the United Synagogue, and half by subscriptions from the members.

Mr. J. M. LAWRENCE moved, and Mr. I. A. JOSEPH seconded, that the request of the Synagogue be complied with.

In accordance with notice of motion, Mr. LIONEL L. COHEN moved as an amendment:—

> That having regard to the fact that in another year a new Synagogue will probably be opened in the West of London, which must materially mitigate the necessary inconvenience attendant on the closing of the Bayswater Synagogue for the purposes of renovation, the Board of Management of that Synagogue be invited, in the public interest, to defer for twelve months their proposition for the renovation of the Bayswater Synagogue.

Mr. ELLIS A. FRANKLIN seconded the amendment.

After an animated discussion, which was supported by Messrs. M. H. BENJAMIN, S. A. HART, B. MEYERS, J. BERGTHEIL, the CHAIRMAN, L. H. PHILLIPS, L. FRIEDLANDER, ALFRED L. COHEN, H. A. ISRAEL, and DAVID BENJAMIN,

The amendment of Mr. Cohen was put to the meeting, and lost by 24 to 11. The request of the Bayswater Synagogue was then—on the motion of Mr. LIONEL L. COHEN, and seconded by Mr. J. M. LAWRENCE—referred to the Building Committee, with power to carry out the alterations and decorations.

WEDDING REGULATIONS.

A Report and Recommendations of the Executive Committee "on the reference of Council of March 6th concerning marriage charges and the celebration of certain marriages in the Vestry-rooms of the Constituent Synagogues," were received and taken into consideration. [A summary of the Report will be found in another column].

Mr. LIONEL L. COHEN moved the adoption of the report. In the course of a very able and earnest address, Mr. Cohen pointed out the importance of the subject and went somewhat minutely into the history of the question. The Committee had found a concurrence of opinion that among the class who had hitherto been married in the synagogues of the United Synagogue no change was necessary, but that some regard should be paid to the peculiar circumstances of those who at present do not owe fealty to the sway of the United Synagogue. He referred to the want of acquaintance with the laws and customs of the land displayed by foreign persons of the humblest grade of the community who constituted a class among themselves. He gave as an instance that after a person had been married at the Great Synagogue, he went through the mockery of marriage to two other Jewish girls in different parts of London, and there was even a doubt, so far as Jewish law was concerned, whether a form of divorce was not necessary before these girls would be free to be married legally. Mr. Cohen went into the details of the report, and explained that the chief aim of the Committee in framing their recommendation had been to deprive any person of the excuse that owing to want of means he was compelled to resort to illegal or non-Jewish modes of marriage, and also to prevent any degradation in the manner in which the relief from hardship, real or apparent, was given. With regard to the attendance of the Chief Rabbi at every marriage performed in connection with metropolitan synagogues of the German ritual, Mr. Cohen showed that it would soon be physically impossible for this practice to be carried out. If the predecessors of the Council had pointed out to poor foreigners the evil consequences of the "irregular" marriages both to those married and to the offspring of the marriage, the number of such mock marriages would possibly not have been so considerable. He felt that the proposal of the Committee to publish the fact of the evil consequences of these marriages as widely as possible would have a beneficial effect, especially among the females, who were frequently deluded by some designing person, who, having deserted a wife in Poland or Russia, could not obtain the authorisation of Dr. Adler for a marriage in England. With regard to the class of marriages hitherto performed in the Vestry-rooms of the synagogues, Mr. Cohen earnestly pointed out that a synagogue was not a drawing-room where persons were received according to their social rank, wealth or conduct in life, but was a place for the worship of God, in which all alike were equal and not judged by any human standard. He hoped that the effect of practically carrying out the recommendation of the Committee would be large and important, not perhaps in one generation but in future generations, and be implanting the seed of attachment to the customs of Judaism and the laws of the land, which could not but have a lasting beneficial effect upon all classes of the community. (Applause.)

Mr. NOAH DAVIS seconded the resolution, and while he could not hope that all the recommendations of the Committee would be approved of by all the members of the Council, still he thought that—when taken as a whole—they were deserving of the cordial approval of the Council. He reminded the meeting that in no circumstance of life was sentiment more paramount than in the case of marriage. A large class of the community live in London utterly regardless of the regulations laid down for the guidance of the other portion of the community. If left for any further time uncared for, the evil would go on increasing and become more and more unmanageable. The number of Jewish persons whose children were illegitimate in the eyes of the English law was already large, and every effort should be strained to check its growth. Mr. Davis referred to the personal attendance of the Chief Rabbi at all marriages, and showed how impossible it would be for this practice to be continued as the community increased. The class who would be deprived of the services of the Chief Rabbi had hitherto been satisfied with the services of any travelling glazier to perform the sacred solemn rite of marriage. No hardship could therefore be made out, and he begged the members to look at this part of the question from no point of abstract sentiment, but from a practical point of view. No effort should be spared to advertise the fact that these "irregular" marriages are mere mock, scandalous, immoral forms. If these persons could be brought within the pale of the United Synagogue, the Committee considered that a greater good would be done than any harm which could ensue through any probable loss of revenue which might result from carrying out the recommendations. It was a solemn duty which should dictate hearty approval of the report of the Committee. (Applause.)

The recommendations were then put to the meeting *seriatim*.

On the general question, Mr. N. S. JOSEPH, who disclaimed opposition to the general principles of the report, took objection to several details. He suggested that the report should be remitted to the Committee for further consideration.

Mr. J. BERGTHEIL said that the Committee had given to the subject most patient and minute consideration, and had had clearly proved to them that a serious and real evil existed, which, for the sake of the credit and highest interest of the community, should be removed as speedily as possible.

Mr. LIONEL L. COHEN having replied to the objections raised by Mr. N. S. Joseph,

The following recommendation was adopted:

1. That the ordinary marriage rate for marriages celebrated at any of the Constituent Synagogues remain at £3 3s., as at present (inclusive of Dr. Adler's fee). The existing extra charge of £2 in cases of marriages not solemnised in the Synagogue to be maintained without alteration.

Mr. M. S. OPPENHEIM spoke in support of the adoption of all the recommendations of the Committee, and warmly eulogised the manner in which the report had been drawn up. He drew attention to the circumstance that he had fully satisfied himself that "irregular" marriages took place not so much owing to the high rate of wedding fees, but rather to the fact—as conclusively shown by the Committee—that these marriages took place through the want of knowledge on the part of persons who went through the form, that these marriages were quite illegal in England, as in the countries whence they have immigrated the Jewish ceremony is recognised, even when it is merely the form known as "giving *Kedushin*." Mr. Oppenheim explained at length the English marriage laws so far as they affect Jews.

The following recommendation was then adopted:

2. That persons desiring to be married at a lower rate than the above, shall be entitled to "claim" the right of being married for the sum of 10s. 6d.

The following recommendation was put to the meeting:

3. That marriages celebrated under the conditions of Clause 2 be solemnised at one of the so-called minor Synagogues.

Mr. L. LONDON proposed an amendment to the effect that the marriages at reduced rates should be solemnised in one of the constituent synagogues. He said that the poor persons who desired to be married at a reduced rate would feel it as a great hardship if compelled to be married at a minor synagogue, and the proposed arrangement would seriously affect the funds of the United Synagogue.

Mr. D. JAMESON seconded the amendment.

Mr. MAURICE HART energetically spoke in support of the adoption of the clause. He utterly repudiated the intention of creating a new grievance by the recommendation. The whole success of giving practical effect to the report of the Committee depended upon the adoption of this clause.

Mr. H. A. ISRAEL and Mr. I. PICK opposed the adoption of the recommendation.

The amendment was put to the meeting, and lost by 17 to 6.

Mr. H. A. ISRAEL moved the adjournment of the debate, which was lost by 19 to 14.

The clause was then adopted by 20 to 11.

The adjournment was again moved, and again lost by 18 to 14.

The following were then adopted:

4. That in the case of the marriage of seatholders of any of the Constituent Synagogues, or of their children, or of persons who may have at any time been contributing seatholders for any period amounting in the whole to two years, or of their children, a power of reduction or remission of the larger fee (specified in Clause 1) be vested in any two of the honorary officers of that Synagogue, the marriage to take place in the Synagogue of which the bridegroom is or becomes a member in the same manner as if the fees had not been reduced or remitted. Every application for such reduction or remission to be made on a form of application provided for the purpose, and to be submitted by the local secretary to his Honorary Officers for decision.
5. That a similar power of remission of the smaller fee (specified in Clause 2) be vested in the Overseers of the United Synagogue, with respect to marriages solemnised in one of the minor Synagogues, the marriage to take place there in the same manner as if the fee had not been remitted. Every application for such remission to be made on a form of application to be provided for the purpose, and to be addressed to the Secretary of the United Synagogue, who shall submit it to the Overseers for their decision.
6. That the Rev. the Chief Rabbi be not called upon to solemnise marriages celebrated under the terms of Clauses 2, 3, and 5.
7. That the marriages celebrated at one of the minor Synagogues, under Clauses 2, 3, and 5 be solemnised by such one of the accredited Ministers of the Constituent Synagogues, and registered by such one of its Secretaries, or in such rotation, as the Executive Committee may from time to time determine.
8. That the amount of the wedding charges be received as at present by the Constituent Synagogue, in connection with which the marriage is celebrated.
9. That full publicity be given in such a manner as the Executive Committee may, from time to time, deem advisable, to the regulations under which marriages may in future be solemnised at various rates, and to the possible consequences resulting from irregular marriages.
10. That all marriages not solemnised at the private residences of either of the persons married, or in rooms provided by them, be solemnised without distinction whatever in the synagogue, unless prevented by the actual performance therein of Divine Service, or by the synagogue being under repair, or by the marriage having been inadvertently registered for the Synagogue Chambers.

The whole of the recommendations of the Executive Committee were thus adopted without any alteration.

A vote of thanks to the chair concluded the meeting.

Among the business postponed was a Report and Recommendations of the Executive Committee "on the reference of Council on January 2nd concerning the extension or abolition of Privileged Membership." The report gives particulars showing how the existing distinction of Privileged and non-Privileged members has arisen. The Report states:

> It is difficult to decide with any certainty the objects which our predecessors had in view when founding the distinction in question. The conditions of society were then widely different to those now existing, and probably it was intended to secure a governing class, consisting of those persons who, as the name בעלי בתים implies, were "masters of houses," domiciled in the Community, and having some social standing. That this governing class should in process of time have constituted themselves a privileged class was, perhaps a natural sequence of events. It is certain, however, that, whatever its origin, the motive for the maintenance of Privileged Membership in latter times has been—
>
> 1st. That the conditions of admission to it should ensure that it should consist only of such members of the Congregation as were entitled by their reputation or intelligence to the distinction, and that the regulations should effectually exclude those who had neither qualification to entitle them to be admitted.
>
> 2nd. That the fees payable upon admission and for retention of Privileged Membership should form a material source of revenue.
>
> An investigation into the working of the present system leaves no doubt that neither of these objects is now secured, that its maintenance will involve a gross injustice, and that at least equally advantageous financial results can be secured by much less objectionable means.

The report proceeds to show that at the time of the Union a first step towards equality of membership was taken in according to all members a voice in the election of representatives, and the indiscriminate admission of entire congregations as privileged members upon their affiliation to the Union has further lessened the value that might have been attached to the distinction, and this has increased the injustice of having two classes of members. The Committee enter into details with respect to the financial aspect of the question, and propose that the loss which would be occasioned through abolishing privileged membership should be met by a trifling assessment upon the members.

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(A line consists of about six words.)

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CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month	Day of Civil Month		Portion.	Haphtorah.
Friday	Tamuz 4	June 15	Sabbath commences 7.0	קרח	
Saturday	5	16	Sabbath terminates 9.17	Numb. xvi. 1 to xviii. end.	Samuel xi. 14.
Sunday	6	17			
Monday	7	18			
Tuesday	8	19			
Wednesday	9	20			
Thursday	10	21			

Friday next, June 22, Sabbath commences at 7.0.

MEMORABILIA OF MEETINGS FOR THE WEEK.

SATURDAY, JUNE 16.

Special Services in the Metropolitan Synagogues in aid of Hospital Sunday Fund.

SUNDAY, JUNE 17.

Sir Moses Montefiore Literary and Art Society, Meeting of Council, at 22, Woburn Place, 12 noon.

Widows' Home Asylum, Meeting, at 70, Great Prescot Street, 12 noon.

Spanish and Portuguese Synagogue, Special Service in aid of Hospital Sunday Fund, at the Synagogue, Bevis Marks, 3 p.m.

Jewish Working Men's Club, Entertainment, 7.30 p.m.

TUESDAY, JUNE 19.

Board of Guardians Workrooms, Distribution of Prizes, at the offices of the Board, 13, Devonshire Square, 4 p.m.

City of London Benevolent Society for Assisting Poor Widows, General Meeting, at Zetland Hall, Mansell Street.

Aged Destitute Society, Meeting, at 70, Great Prescot Street, 7 p.m.

THURSDAY, JUNE 21.

Merthyr New Synagogue and School, Consecration by the Rev. A. L. Green, 3 p.m.; Banquet, 5 p.m.

The Jewish Chronicle.

LONDON: FRIDAY, JUNE 15, 1877—5637.

JUDAISM AND CHRISTIANITY.

[SECOND ARTICLE.]

We believe we have shown that neither Moses nor Jesus ever contemplated the possibility of the abrogation of Judaism by divine authority. But if the law of Moses was to be everlasting, there can be no room in it for a so-called *Christian* development or completion, or upon it for a superstructure that shall supersede the original edifice. Christianity, of course, would not forfeit thereby its claim to form a spiritual institution of its own, such as, for instance, the religions founded upon the Vendidad, the Vedas, the writings of Confucius, or that known by the name of Buddhism. It would stand before the world as an independent religion, its connection with Judaism being only incidental and factitious, such as might be established for all other creeds either with each other or the Law of Moses. Why the advocates of Christianity should not take up for it this proud position instead of endeavouring to tack it on to a religion, which they describe as used up and worn out, which moreover is most unwilling to acknowledge the imputed relationship between them, is a problem to us. Why force itself upon a creed by which it is repudiated? Why so timidly hang on to the skirt of one which it chooses to call parent but which little cares for this honour, and not try proudly to stand upon its own ground, thus returning scorn for scorn?

However, since the advocates insist upon the close association of these two religions, incessantly drawing comparisons and extolling that professed by them at the cost of the other, described as having survived itself and as being a mere mummy—thus challenged it becomes incumbent upon us to examine these claims to superiority, these high-flown pretensions to supernatural excellency, by the side of which there is absolutely no room for Judaism, however secluded the nook into which it might be willing to retire.

Christianity, like every other religion, may be considered under three distinct aspects. It has its dogmatic, its ritual, and its ethical side. Now, in whatever aspect we view it, it shows such glaring defects in comparison with the same Jewish side, that it is to us a matter of astonishment how any student of the two systems can throw out such a challenge. Take up any Christian catechism and go through the dogmas which the faithful are bound to believe, and say that if they were found in the sacred books of any other religion you would not be amazed at the credulity of a population which can receive as undoubted truths emanating from the source of all wisdom statements in part so unintelligible as to defy the clearest and subtlest mind to define them, and partly so contradictory, so self-destructive of each other, that it is hardly possible to conceive their co-existence. We cannot go through all the dogmas, as a discussion of them would occupy more space than we could devote to the subject. We shall therefore by way of example pick out just two or three. Not "*ex uno*," but *ex duobus vel tribus* "*disce omnes*."

Take, for instance, that fundamental doctrine in which all Christendom, the handful of Unitarians excepted, fully agree—we mean belief in the Trinity. Let us for argument's sake admit its truth. What has mankind gained by its revelation? Has it a tendency to enlarge the believer's mental vision? Does it link itself to any other verity of whatever category, spiritual or secular, scientific or ethical? Has it a tendency to render the believer more devout, more reverential, to dispose him more than he was before to the practice of virtue or to shun vice? Nothing of the kind. For the matter of this God might just as well have been a duality or a quaternity or of any number as a Trinity, or He might have announced that heaven is square, round or of any other form. Such a heavenly communication must necessarily leave mankind in every respect precisely in the position in which it found them. Such a revelation is scarcely worthy of the divine wisdom. If God deems it worth while to make a communication to man, it must be worth while to reveal something worth knowing, something well calculated powerfully to affect man's being. But if this assumed divine revelation has any tendency at all it is in the direction of shaking man's confidence in the solidity of that heavenly gift whereby he is distinguished above all earthly creatures, whereby he occupies the highest rank in creation's hierarchy, whereby alone he is enabled to recognise his Maker and to serve Him—his reason. The believer must admit that although it is inconceivable for human reason how one can be three and three one, it is yet true in a sense which is a mystery to him. God's reason therefore must differ from that of man not in degree but in kind, since it can conceive something as true which human reason declares to be impossible. Man consequently cannot have been made in the image of God, since man's reason differs from God's reason. If therefore to God's reason a thing may be conceivable which is inconceivable to man's reason, what security has he that all those acts which he is taught to perform because they are virtuous or to shun because they are wicked, possess in the divine mind the same ethical value? God evidently has a reason differing in kind from that of man; He may therefore have an ethical standard entirely differing from that of man, and may be displeased at what we consider as good, and pleased at what we deem evil. In fact, God by giving man a reason so differing from his own has deceived us, and this may instead of serving us as a guide be a gin and snare to us. Such are the lamentable conclusions which may be drawn from the admission of mysteries or grounds of explanation in Christian theological notions of God's Being, or His conduct towards His creatures which appear to human reason inconceivable. Does the Jewish belief in an only God lead to similar conclusions?

Take another Christian dogma. The second person in the Trinity, we are told, is the Son begotten of the Father from everlasting. Now the act of begetting cannot be conceived by the human mind in any other way except in time. But by this dogma, we are told, that the act took place from everlasting or eternity, *i.e.*, before all time. Now how can the human mind conceive an act to have been performed in time and before all time? This is clearly impossible. We must again have recourse to mystery as a ground of explanation, which is tantamount to saying that although human reason cannot get over the contradiction involved in the dogma, yet there is a higher reason, such as possessed by God, or other spiritual beings, which can conceive an act to have been performed in time and before all time. Once more we are plunged in all those difficulties which we have just pointed out, and which we need not repeat.

These two dogmas are free from all ethical ingredients. But there are others, which, although presented in the garb of doctrinal verities, like the preceding ones, have yet a tremendous bearing upon the ethical domain. Let us consider one or two of them. Take the atonement. It involves the doctrine that the innocent may suffer for the guilty, and that such suffering will be accepted as an expiation by Supreme Justice. Now without dwelling upon the incompatibility of this doctrine with the common idea of justice, with the repeated statements in the Hebrew Scriptures, that punishment cannot be inflicted vicariously on the innocent, the reasoning is clear that a line of moral conduct, followed by the very Source of all morality, cannot be wrong if pursued by those whose highest canon His morality is. If so, the memorial of those villagers who petitioned their government not to execute their blacksmith, guilty of murder, whom they could not well spare, but to hang, instead of him, one of their shoemakers, of whom they had plenty, was not quite so preposterous, quite so absurd, as it is generally asserted. If the guiltless son of God might atone for the sins of the human race, why not an innocent shoemaker, for a crime not committed by him, but who is willing to die for the guilty smith, out of love to his fellows to whom the criminal's services prove so useful? And if the answer be that we have no right to follow in this matter the example set us by God Himself, then we are again driven to the conclusion that God has an ethical code of His own, differing from that possessed by man, even as His reason is specifically different from that of man. Once more we are cast into a sea of doubt and perplexity, out of which not even the magic word of mystery can draw us. And all this mischief is, apart from that arising from the belief that God, in order to accomplish the scheme of atonement fore-adained that a certain court of justice, called the Sanhedrin, should sentence to death an innocent man, that a certain high Roman functionary should become the executioner, that His curse should rest for all eternity upon the race to which the condemning judges belonged, and that the believers in the atonement should avenge on the inncocent the wrong committed on His guiltless Son, although he voluntarily, and knowing before hand the fate awaiting him, undertook to suffer for the sinners. Is there in Judaism any dogma approaching in immorality and absurdity that of atonement?

Take another of the same class—that of original sin. Adam and Eve sinned, therefore all their descendants to the end of all generations are born in sin, and are the property of Satan, unless availing themselves of the remedy offered by the atonement. Consequently, the majority of mankind are condemned for ever to torture, because they either have never heard of this remedy, or cannot see how the transgression of a certain couple which lived thousands of years ago could involve in perdition their innocent remote posterity, or, if involved, how they can be saved by faith in a certain statement referring to events said to have happened in an obscure corner of the globe, disregarded by the intelligence and learning of the nation, and only believed by those who from birth, social position, and association were most inclined to credulousness, and least able to form an independent judgment of what they fancied they witnessed. And yet we are called upon to believe that all those teeming millions, including some of the noblest characters, some of the highest patterns of all that is good, wise and just are doomed for ever to horrors which a human judge would not inflict on the most wretched of criminals. Again we ask, is there anything analoguous to be found among the Jewish doctrines? We unhesitatingly and emphatically answer: No.

REFORM OF THE COMMUNAL WEDDING REGULATIONS.

As mentioned in our last week's impression, the Executive Committee of the United Synagogue—after having patiently and exhaustively considered the arrangements which at present obtain in connection with the celebration of marriages in the community—have issued a report which was presented to the General Council at its meeting held on Wednesday evening. The report is certainly a remarkable document, and its contents are extremely interesting. The report does not merely record certain recommendations of the Committee on the subject of wedding fees, but travels over the whole subject of the celebration of Jewish weddings. After referring to the present scale of fees and giving for purposes of comparison the charges made at other synagogues, the report gives a succinct account of the usual routine followed to obtain the necessary authorisation for the celebration of a wedding. The report states that "as a matter of fact there has not been one single instance in the recollection of the officers in which the enforcement of the full charges had obstructed the progress of the marriage arrangements." The Committee find that generally in the case of irregular or unlicensed marriages, no previous application is made to the Chief Rabbi for his authorisation, or where such application is made the authorisation has been refused for reasons adjudged by him to be satisfactory and sufficient.

The Committee consulted Dr. Adler on the subject. Dr. Adler writes:

> As the parties engaged in these proceedings [Clandestine Marriages] naturally dread exposure it is difficult to learn the exact reason which prompted them to be married in secret. But I believe that these illegal weddings are caused by one or more of the three following motives:—1. I find it absolutely necessary to require satisfactory proof, in the case of foreigners, either that they are single or that their wife is dead, or that a legal divorce has taken place. And I believe that, in some few cases, when neither a certificate could be produced, nor satisfactory evidence could be given, the parties have gone through the ceremony of marriage in secret, the person officiating at such marriage asking no questions. 2. There are foreigners who, unfortunately, believe that they are not bound by the law of the land, and wish to avoid the trouble and expense of civil and religious registration. It need scarcely be added, that the unqualified person or persons, who assist at those secret weddings, do not require the production of a certificate from the Registrar of the Parish. 3. There have been a few instances, in which I have been informed by the parties, that the reason for their resorting to a secret wedding, was their inability to pay the fees. I am not in a position to say whether these allegations were founded on fact. But the evils consequent upon such clandestine marriages are obviously so great, that every measure should be adopted to check and prevent them.

The Committee appointed a Sub-Committee to take the evidence of persons who had been married irregularly, in which they were greatly assisted by Mr John Goldhill, who has been most zealous in his endeavours to obtain a reduction in the wedding fees. The report states that "generally the result of the various inquiries pointed to the conclusion that irregular marriages are in most instances, though not invariably, contracted by persons who wish to avoid investigation into their antecedents, and that the question of the scale of fees has but little connection with it." The Committee then proceed to "report upon the practice known as an irregular marriage, among the poor called a '*stille* חתנה.'" After pointing out the great value which should be attached to the investigations made by Dr. Adler before he issues authorisation for a wedding, the report says:

> But much of the value of Dr. Adler's investigations, and all the protection afforded by requiring the production of his certificate, as a condition precedent to a marriage, disappear, if in competition with the statutory marriage acknowledged by the law of the land, an illusory ceremony is performed which, among the classes who accept it, appears to carry with it no discredit, and to meet with no repugnance. As Dr. Adler observes, "there are foreigners who, unfortunately, believe they are not bound by the law of the land"; and there doubtless exists in London a considerable number of Jewish persons holding no communion with the established Synagogues, who, except in race and religion, have little in common with the rest of the Jewish population, and who are ignorant of the lamentable consequences which may hereafter result to their offspring, from their neglect of the formalities necessary to secure their legitimacy in the eye of the English law. It is to this class of persons that the attention of the Council is specially called, in the hope that some regulations may be found whereby, in the most important step of human life, they may be guided and directed, and through which they may, if possible, be attracted within the circle of the communal life. So keenly did the Committee feel the importance of this subject, and so sharply did they feel the disgrace which attaches to the community by the irregular marriage of any of its members, that they have solicited legal opinion as to the advisability of prosecuting persons who conduct these irregular services; but find it prudent to wait till some amendment is made in the Marriage Acts of Parliament, which will probably take place at no distant date. The Committee are aware that many of these marriages are contracted—they cannot say solemnised—for the most nefarious of purposes. They do not and cannot hope entirely to prevent acts of wickedness and fraud by their legislation, but through the course hereinafter recommended, they hope to render these acts more difficult of accomplishment, by bringing within the knowledge and the means of all, the manner and mode of legitimate Jewish marriage; a course they believe the Council will endorse, even though no hardship can be proved to have existed by reason of the present system amongst the class hitherto attaching themselves to the Synagogue by marriage.

The report concludes with an elaborate statement of the reasons which have influenced the several recommendations of the Committee. In seeking for a suitable place at which the weddings at the lower scale of fee (10s. 6d.) could be celebrated, "it occurred to the Committee to address the minor synagogues, and with this idea that it would be desirable to recognise and to co-operate with these out-lying associations, called חברות—most of them possessing a synagogue of their own—and to strengthen the United Synagogue by extending its basis and widening the area of its influence. A first step towards this object would be the utilising one of them for marriage purposes in connection with the United Synagogue."

The Committee of the Princes Street Synagogue, through Mr. I. Davidson, the Warden, expressed their consent to the use of that building, for the celebration of marriages, without requiring any payment. The Council is recommended to avail itself of this offer, and the report states "at a future date it may be found desirable to open negotiations with other minor synagogues and arrange for marriages in them either by rotation or concurrently." With regard to the non-attendance of the Chief Rabbi at the celebration of marriages performed at the Minor Synagogues (at reduced fees), the report enters at some length into the reasons which actuated the Committee in making this recommendation. We quote the following from this portion of the report:

> As the evidence collected by the sub-Committee has abundantly shown, the class of persons for whom these enactments are more especially recommended are, in most instances, satisfied and contented with the services of any travelling hawker, whose abilities enable him to copy out the כתובה (marriage contract), and to read the marriage service, and who carries all the scandal of the Gretna Green marriages of a past age into the midst of the Jewish community of to-day. In place of this it is proposed to give to this class of persons all the advantages of a legitimate marriage, solemnly and decorously conducted by one of the ministers of the United Synagogue in a Building consecrated to Divine worship, and at the same charge as he would have paid for the irregular service. The Committee cannot doubt that the effect would be highly beneficial, and they pointed out to Dr. Adler that the more beneficial the effect would be, the greater would become the physical impossibility of even his untiring energies being able to cope with it. In former times (small by comparison as the Community then was to what it now is) no such general service was required from the Chief Rabbi. Under the old Law Book of the Great Synagogue (Law 295 passed in 1827, repealed in 1844) only "members" of the Great Synagogue (of which Dr. Adler's predecessor was the honoured chief) were entitled to call upon him to solemnise marriages in their families. Convinced by these arguments, Dr. Adler at length acquiesced most reluctantly in the advisability of the course proposed. He stated that the occurrence of irregular marriages has been to him a cause of the utmost pain and of continual anxiety, and he yielded to the representations of the Committee in the hope that in the course suggested is to be sought a means of lessening the number of these marriages. Of course in the case of seatholders, or children of seatholders, his services will, as heretofore, be thankfully called into requisiton, even when the marriage fees are reduced.

No considerable diminution in the income of the United Synagogue is apprehended in consequence of giving effect to the recommendations of the Committee The report concludes with expressions of thanks to Dr. Adler for the valuable assistance and advice he afforded to the Committee, and "for the generous confidence he has reposed in them." The Committee state: "Their report would also be incomplete without a reference to the zealous efforts and ability displayed by Mr. Goldhill, who originally initiated in the Council the discussion of the subject of marriage charges. The Committee regret that he is not at present a member of the Council, to witness the probable acceptance of the principle for which he struggled with so much perseverance, and in the advocacy of which before the Committee he displayed great industry, research and ability. In conclusion, the Committee trust that the measures which they propose may serve to raise the character of the community in one of the most important relations of life, to remove from the poor any burden to which possibly they may have occasionally been unduly subjected, and to knit together closer than heretofore in the fold of the United Synagogue the various classes of the community. Few questions larger in their scope than the present one, or more important in their general bearings, have occupied the attention of the Council."

ROUMANIAN "JUSTICE."

For years past it has been our painful duty—as again and again some fresh acts of oppression and cruelty committed against our brethren in Roumania reached our ears—to denounce in severe terms the absence of all sense of humanity on the part of the Roumanian Government. In these comments we have had frequently to refer to the prostitution of justice by the Roumanian Courts of Law. In the Correspondence on the Treatment and Condition of the Jews of Servia and Roumania, our estimate of what is called "justice" in Roumania, when a Jew is concerned in the proceedings, is amply borne out by the unimpeachable testimony of Her Majesty's Représentatives. We offer a few selections from the Blue Book, which however by no means exhaust the comments on Roumanian "justice" made in this compilation.

Consul-General Green in a despatch to Earl Granville, dated Bucharest, March 11, 1872, writing of "not only the impunity enjoyed by the perpetrators of the outrages upon the Jews, but also the apparent determination of the authorities in the Bessarabian districts to avail themselves of false charges against the most respectable Jewish inhabitants of Ishmail," says: 'It is to be feared that justice will take its usual course in this country, and a very crooked one it is. I am informed that the Court of Appeal of Focshany has ordered the re arrest of the Rabbi and M. Goldschlaeger, who were set at liberty on their first examination. These gentlemen, I understand, are well off, and Roumanian justice likes to be severe with such culprits." Writing further on the same subject in a despatch dated Bucharest, April 21, 1872, Consul-General Green says:

> "I feel compelled, however, to add that the Government having been weak enough to suppress the truth as to these disgraceful scenes from a fear of incurring unpopularity, is now no longer in a position to dictate to its subordinates the course to be followed on the occasion. The affair has passed into the hands of the judicial authorities in the Provinces, of whom it may safely be said—though there may be among the number honourable exceptions swamped by the vast majority—that in their hands justice is a mockery and delusion. Already it seems that most of the persons arrested, accused of having committeed all manner of crimes against the Jews, have been set at liberty without trial."

Vice-Consul St. John in a despatch dated Bucharest, May 15, 1872, writes:

> "I have the honour to report that, from a private telegram just received, the jury trial at Ibraïla of the the last batch of Ismaïl rioters has come to a conclusion. All accused of taking part in the molestation of the Jews have now been acquitted. I take the liberty of drawing your Lordship's attention to the fact that although property amounting to about 1,000,000 frs. has been destroyed and Jews shamefully illtreated with impunity, not one of all those tried for taking a leading part in these riots has been condemned. Although the Government have shown every desire to bring the perpetrators to justice, their endeavours have on every occasion been frustrated by the intimidation brought to bear on a jury composed of unprincipled and ignorant men."

The foregoing by no means exhaust the numerous references in the Blue Book to the utter want of justice shown by the Roumanian Courts of Law in matters wherein Jews are concerned, but they will be sufficient to indicate the truthfulness of the statements we have published to the same effect from time to time.

The Board of Deputies and Jewish Statistics.—Appended to the annual reports of the Board of Deputies are some interesting statistics of the number of Births, Marriages and Deaths in the several Jewish congregations in the United Kingdom, as well as the total number of seatholders at the several synagogues. We had set ourselves the task of instituting some comparison of these statistics for about twenty years past to show the progress of the community during that period, and to found upon these comparisons instructive conclusions. However, to our great surprise and disappointment, these statistics in no one year (except the last) during the last twenty years are sufficiently complete to enable us to carry out our intention. We confess to a strong feeling of surprise that these annual reports should not have been given with more completeness. As it is their value for all practical purposes is almost *nil*.

"Sir Paul Pindar" Benevolent Society.—The annual meeting of the subscribers to this society was held on Sundoy last, at the offices of the Jewish Board of Guardians; Mr. Marcus Pool, President, in the Chair. Mr. H. S. Myers, the Secretary, read the balance-sheet, which was unanimously adopted. Mr. Marcus Pool was elected President; Messrs. Joseph Magnus and Israel Abrahams, Vice-President; Mr. H. Levi, Treasurer; and M. Boas, Salomon Pool and M. Van Thal, Trustees. The members of the Committee were re-elected, with the addition of Mr. A. Rosenfeld. Votes of thanks were passed to the President, Vice Presidents, Treasurer, and other hon. officers, and the meeting concluded with a vote of thanks to the Chair.

The Jewish Boy in Hanwell Schools.—We learn that in accordance with the application of the authorities of the Spanish and Portuguese Synagogue the City Guardians have agreed to allow a subvention for the maintenance of the Jewish boy in Hanwell Schools, if he be placed with a Jewish family. The amount of the subvention will be the actual cost of the boy's maintenance while at the Hanwell School. This act on the part of the Guardians is quite voluntary, and we have no doubt it will afford some satisfaction to those who have evinced interest in the boy's welfare.

THE NEW WEST END SYNAGOGUE.

The following is a full report of the speeches of Mr. Leopold de Rothschild, Sir Barrow Ellis, and Mr. Sampson Lucas on the occasion of the laying the Foundation-stone of the New West End Synagogue on the 7th inst. :—

Mr. **Leopold de Rothschild** said : Ladies and Gentlemen,—Allow me to thank you most sincerely for the honour which you have conferred upon me in asking me to lay the foundation-stone to-day of this new synagogue. I assure you that I fully appreciate the honour—and appreciate it more than I can find words to express ; still I must candidly confess that it would have been more agreeable to me had my father been able to have been present and taken the part which has devolved upon me ; but I am sure that you will accept my excuse for his absence when I tell you that the only reason why he is not present is that owing to the state of his health he is not able to attend any public meeting. Naturally, I feel very diffident in addressing you on such an occasion, and on such a holy subject as the laying of the foundation-stone of a synagogue ; and I must crave your kind indulgence for the few words which I am about to address to you. It is now seven years ago since my father laid the foundation-stone of the Central Synagogue in another part of London, and since then many sacred edifices have been built and consecrated ; and it must indeed be very pleasing to us all when we think that each fresh synagogue that is built affords an additional proof of the fidelity of the Jews to their ancient traditions and institutions. (Hear, hear). For, the Jews of old, wherever they pitched their tents and made for themselves a home, there also they erected their tabernacle. It is now over 3,000 years since the Jews fled from Egypt into the wilderness, and it is recorded of them that wherever they wandered, wherever they pitched their tents, there they set up the tabernacle. And when we look back to the "dark ages," when the Jew was subjected to bitter trials, to persecution and oppression on account of his religion, then, too, the same thing occurred—in the darkest hour of his trial he never forgot the precepts of his religion. In his wandering from town to town, and from city to city, and from land to land, wherever he found a refuge and a home—however temporary, there also arose a tabernacle in which he could worship. (Applause). Now things are different, in this country at least ; for here we have equal religious liberty with our fellow-countrymen, but with full religious liberty the same trait is cherished and preserved, for still as we move from city to city, from town to town, and from district to district, wherever we reside, there the sacred edifices of Israel arise. Two hundred years ago in the heart of this great city there existed but one small synagogue, and now on all sides, on the East, West, North and South, wherever we turn, there are the holy edifices of our coreligionists. The Temples of Solomon and Ezra stood for nearly 800 years in all the splendour of their architecture, and of their ceremonial grandeur, but in the narrow streets of Jerusalem there existed cotemporaneously no less than 300 tabernacles. On the altar of the Temple men laid their sacrifices, and each man brought according to his means, the rich man wealthy offerings, and the poor man the flower of his flock ; while in the synagogues the Elders met for study and for prayer. Though we have not now the Temple, the same beautiful tradition and practice obtains ; we build our synagogues, offer our sacrifices, and the elders amongst us meet therein for study and for prayer ; and they meet also in the Council Chamber and offer for the communal good a sacrifice of their energies, their talents and their time ; and this sacrifice is made for the most part to help our poor, and to administer to their wants. Then, again, as you know better than I do, we enter the Synagogue, thanking God Almighty for His mercies and His benefits, and imploring his protection in times of sorrow and distress. Ladies and gentlemen, seven years ago my father, in concluding an address, uttered words which are not, perhaps, forgotten by some of those present. What my father said on that occasion was at once truthful and appropriate ; and though the truth is ever the truth, such changes have taken place in the social condition of the Jews in many parts of the world, as to give additional weight to my father's utterances. On that occasion he said that the Jews in almost all countries, and in almost all cities, had obtained to the highest honours in consequence of the energy and talent and wealth which they possessed. There was scarcely a post of honour which a Jew did not occupy, or a rank which he did not grace, but he added that he should consider that these distinctions had been dearly purchased if they had been acquired at the loss of our religion. (Applause). True seven years ago, that remark is, if I may be allowed to say so, more true now ; but I know that you will agree with me when I say that the best proof that can be given that the Jews have not forgotten their ancient faith is that in so short a time they have constructed so many synagogues, and that we are assembled here to-day to go through the pleasing ceremony of laying the foundation-stone of this new Synagogue. (Hear, hear). Ladies and Gentlemen, I will not detain you any longer, further than to ask you to join me in a fervent prayer that God Almighty will grant to this sacred edifice when completed His blessing. (Loud applause).

Sir Barrow Ellis: Ladies and gentleman, fortunately for me the duty which devolves upon me is a light one, for there is nothing which I could say with reference to the Rothschild family, with which you are not fully as well acquainted as myself. It would be quite superfluous were I to enlarge on the well-known munificence with which the Baron and Baroness de Rothschild and the members of their family meet all cases of public or public charity ; or for me to dilate on the noble way in which they are ever willing to assist in any project for the promotion of our holy religion. This being so I need not trouble you with an oft repeated tale, nor need I take up your time in telling you how nobly in this particular instance the Baron and Baroness have responded to the appeal made to them. I may however be permitted to express our regret to you, sir, that your father has not been able to be present here to-day in order to take part in these proceedings, and the more especially do we regret his absence when we have heard from you that it is occasioned by ill-health which precludes him from taking part in any public meeting. At the same time our regret for his absence is much tempered by our having in you so worthy a representative of the family. (Applause.) Not being myself a member of the noble craft of masons it would be presumptuous for me to offer an opinion, but so far as I may judge you have to-day done your duty most efficiently, and you are on that account entitled to our gratitude and thanks, and in the future, when this building is opened for the purpose of public worship, I trust that those who are present here to-day will be permitted to re-assemble and look back with satisfaction on the part which they have taken to-day ; and that you, sir, may be spared for many long years to look back with pride on the part that you have taken in laying the foundation-stone of this sacred edifice—and in is for the able manner in which you have performed that part that I now tender to you on behalf of the meeting our warmest thanks. (Loud applause.)

Mr. **Sampson Lucas**: It affords me great satisfaction to-day, when religion has much more to fear from indifference than from intolerance and persecution, to see those who occupy high positions in the social scale taking an interest in our institutions, and working with us all for the common good. (Hear, hear.) I believe it was our great countryman Macauley who said that the people who forgot the traditions of their remote ancestors would never do anything which would cause them to be remembered by their remote descendants. I believe that this eloquent remark contains a profound truth ; and I think that we may be grateful to God that that remark will never apply to Judaism. We have only to look around and see new synagogues rising, and communal institutions being strengthened, in order to feel sure that we have not forgotten the traditions of our ancestors, that we are now following in their footsteps, and that we are leaving so many mementos by which we may be remembered—and I hope followed—by those who succeed us. On the part of the Council of the United Synagogue I have the pleasure of admitting this new synagogue into connection with that body. I am sure that I am but representing the feelings of every member of the Council, when I say that it is with the greatest pleasure, that we admit this synagogue within that union. (Cheers.) When the union was established there were only five synagogue embraced in it and now there are nine. Though that union has, I believe, accomplished a vast amount of good, there is still much work before it. The gentlemen who have established this synagogue possess a strong and intelligent love for Judaism, and they possess large means whereby to support that institution, and I hope that their anxiety will be when they enter the Council to assist us to the best of their ability, and that we may work together in harmony. With these few words I beg to second the vote of thanks.

The vote of thanks to the Chairman having been carried by acclamation,

Mr. **Leopold de Rothschild** said : Sir Barrow Ellis, Mr. Lucas, ladies and gentlemen. I cannot thank you sufficiently both in my own name and in the names of my father and mother, for the very kind words which have fallen from you both. I am sure that I value your expressions both for myself and for the absent ones, and I assure you that I will not fail to convey to them your kind expressions of regard and sympathy. I assure you that all they do for the Jewish community is to them a source of pleasure, for they find for themselves a pleasure in affording pleasure to others. I cannot conclude without expressing my humble satisfaction and thanks, as a member of the community, to the gentlemen of the Committee for the able manner in which they have at so much trouble and expense laid out the plans for this synagogue, and I have no doubt that they will present themselves whenever called on to do the necessary work in this district as well as in the Council Chamber of the United Synagogue. (Cheers.)

The meeting then separated.

OUR LETTER FROM VIENNA.

[From our own Correspondent.]

Vienna, June 1, 1877.

A festival was lately celebrated at Lunz, the capital of Upper Austria which must fill with the highest gratification every friend of progress and humanity. In the said city in which a few decenniums ago a Jew was not permitted to stay over night, in which a Jewish trader entering it had to submit like a convict to the strictest police supervision, a community has constituted itself and by the exertion of all its resources has built a beautiful place of worship which a few days ago was solemnly inaugurated. Numerous visitors, and among them persons of the highest social strata of the population as well as the highest functionaries, witnessed this solemnity. The preacher of the community at Vienna, Dr. Jellinek, likewise attended. He delivered the inaugural address, which produced an overwhelming impression. As known, the celebrated chemist Liebig once declared that the degree of civilisation of a people might be known from the consumption of soap ; more correctly and ingeniously Dr. Jellinek declared that the Jews are the best guage for estimating the degree of civilisation of a people. If one wants to know, he said in his address, what there is in the culture of a people, whether humanity and enlightenment have found a home there, one need only cast a glance on the Jews there. There are states in which humanity is as yet below zero. There is no occasion to mention them : they are now in the mouths of all Europe. If we look at the Jews there it will be perceived that in these countries the sun of true philosophy has not yet risen.

The population of Linz, nurtured for centuries in most hateful prejudices against Jews and Judaism, followed this festival with warm sympathy. Not a jarring tone disturbed the harmony of the day.

The Viennese Alliance held its annual meeting on the 27th ult. But so small was the attendance that the meeting constitutionally was unable to pass any resolution. It is very sad that a union pursuing such noble, such exalted objects, should meet with such feeble support and so little appreciation among the Jewish population. Many sought to excuse their indifference towards the objects of the Alliance by stating that our age is unfavourable to denominational special societies, and inclines more towards general humanitarian tendencies. The reason, however, or rather excuse, is decidedly in opposition to notorious facts. It is just in our time that the ultramontanes plead for their interests with the greatest decision. The lively participation in the Catholic meeting held a short time ago at Vienna is a proof of this. The swarms of pilgrims which from all sides wend their way towards Rome to celebrate the papal jubilee, may also be taken as evidence that the interest for one-sided confessional tendencies is not extinct. The indifference for the Alliance and its noble mission springs from another source. I must here refer to a sore spot in our social relations. People are here accustomed to see rewarded conspicuous acts of humanity by imperial decorations, crosses of merit, and the bestowal of knighthood. The government in this respect has corrupted the population. The Jewish Crœsuses especially covet such marks of distinction. But as the Alliance holds out no chance for the realisation of these secret yearnings there is a want of zeal and lively interest.

Let us hope that the Alliance will nevertheless make way through the force of the conviction of its beneficial effects, and that true genuine humanity will triumph over all secular considerations.

Anglo-Jewish Association.—The annual meeting of the Birmingham Branch of the Anglo-Jewish Association, was held at the Jewish schools, Birmingham, on Sunday, the 20th ult. The Branch has very greatly developed during the past year, its income having increased from £37 to £132, and the number of members now reach 277. The report and balance-sheet were received and adopted, and the following gentlemen were appointed its officers for the ensuing year : Rev. G. J. Emanuel, President ; Mr. M. Moses, Treasurer ; and Mr. S. N. Solomon, Hon. Sec.

Metropolitan Free Hospital.—Temporary Premises—Commercial Street, Spitalfields.—The aggregate number of patients relieved during the week ending June th, was medical 979 ; surgical, 645 ; total, 1,624 ; of which 748 were new cases.

"MORDECAI: A PROTEST AGAINST THE CRITICS."

Of all the reviews which we have read in English of "Daniel Deronda" none appears to us to have so deeply penetrated into the gifted mind of the author, and to have obtained such a powerful grasp of the Jewish characters delineated by her as that written by Mr. Joseph Jacobs and published under the above title in the current number of *Macmillan's Magazine.* It is especially the character of Mordecai which the writer brings out in strong relief. Indeed, it appears to us that no one is so capable of diving down into the mystic depths of this semi-weird character as he who has caught up a ray reflected from the inspiration of the prototype. There is evidently in Mr Jacobs a dash of the romance, marking the powerful product of George Eliot's genius. How acute are the writer's remarks when he observes: "There is yet another quality which Mordecai shares with the sages and prophets of the past: he is a layman. The natural thing for a writer describing 'a spiritual destiny embraced eagerly in youth,' a representative of the religious life of a nation, would be to describe some young priest ardently striving for the spiritual enlightenment of his flock, some Mr. Tryan, some Savonarola; and it would have been right for all other religions. But in Judaism the inner development of the Spirit has been carried on entirely by laymen: the Jewish Summa Theologiæ, the Guide to the Perplexed (Morê Nebouchîm) of Maimonides, was written by a physician. We shall be using more familiar illustrations when we remind the reader that Moses and Ezra,[*] and, above all, the prophets were men from the lay community,[†] not members of an organised priesthood. This may account for that spirit of Compromise (writers of the New English call it 'adaptation to environment') which is as marked a characteristic of the religious history of Jews as of the political history of Englishmen. Other religions have had churches, bureaucracies: Judaism has had a synagogue, a representative assembly."

In fact, the whole review is pregnant with acute observations. Thus in speaking of the aspect under which Jew and Judaism present themselves, even in this enlightened and benevolent age, to men and women so far progressed as in our own England, he remarks, "yet no one can say that the fact of a man's being a Jew makes no more difference in other men's minds than if he were (say) a Wesleyan. There yet remains a deep unconscious undercurrent of prejudice against the Jew which conscientious Englishmen have often to fight against as part of that lower nature, a survival of the less perfect development of our ancestors, which impedes the Ascent of Man."

But for all this we do not think that Mr. Jacobs will gain much by his protest. It is undeniable that no one will be able to appreciate Mordecai's character unless there is in him something akin to what moved the enthusiastic Jew. The critic may, as the writer contends, pay Mordecai "the respect due to an energetic leader of opposition, and recognise in him the leader of those who refuse to believe that Israel's part in history is played out, and that her future policy should be to amalgamate with the nations as soon as possible, letting her glorious past sink into an antiquarian study instead of living as a perennial spring of political action." This is the utmost that he will do. On the other hand, we are afraid that the writer, carried away by the noble enthusiasm, caught up from the personage he so well delineates and the racial and religious love animating him, overlooks the practical difficulties which are in the way of the realisation of Mordecai's views and must keep them in the condition of exalted aspirations and unrealisable dreams. What these obstacles are we need not point out, as we have done so on a previous occasion (Dec. 15-22, 1876). Even if we could suppose a series of miracles similar to those which rendered the occupation of Canaan possible by the fugitive slaves from Egypt, there would still remain *internal* difficulties which Mr. Jacobs has failed to realise to himself, and which appear to us insuperable. Even the most devout Rabbi, who nightly implores the Deity for the restoration of the Holy Temple, and goes about girt in sackcloth mourning for the overthrow of the National Sanctuary would, when it came to it, hardly find it in his heart to slay a bullock in the Temple as a Sin Offering or make up his mind on the Three Great Festivals to leave his tenderly beloved family behind and go up in Pilgrimage to Jerusalem, there to celebrate the Feasts in the fashion of a batchelor, leaving the beloved ones at home. The contrast would be so much the greater when it is considered how close Jewish family ties are, how intimate and intensely Jewish domestic life is; and how hard even the poorest pedlar strives to reach his home on the eve of the Festivals in order to celebrate them in the bosom of his family.

Despite this, we have no fear that Judaism will be dissolved in a few generations, as Mr. Jacobs seems to apprehend, should national life not be restored. No doubt there was a time when religious feeling was so powerful in the Jew that he was ready to sacrifice for it every other acquisition offered by civilisation. When, in the 17th century, the impostor, Sabbati Zevee, raised the national banner, even the most enlightened and most advanced Jews of the age rallied round him, and were ready to give up the luxuries of life and all the advanced views with which the progress of the age had imbued them, if they could only see again the Service of the Temple restored. But ever since, the religious feeling has retired more and more into the background, while the racial and national consciousness has come to the fore. At least such is the case in western and central Europe. And although this religious feeling in the North and East still prevails, yet, when these sections of Israel shall have passed through the several phases of enlightenment which Israel of the West has traversed, their ideas will undergo a similar change. The religious aspect will become more and more obscured, while the national and racial feeling will obtain the upper hand. While, therefore, doing justice to the acuteness with which the writer analyses the several characters in Daniel Deronda—especially Mordecai—and admiring his enthusiasm and thanking him for the powerful vindication of Israel's most sacred feelings, we yet cannot help believing that his rebuke to the critics will hardly produce among them that conversion which he aims at, and which we should like to see effected as much as he himself does.

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[*] Has Mr. Jacobs overlooked that Ezra was a priest.—Ed. J. C.

[†] Not all the prophets were laymen. Jeremiah and Ezekiel were priests.—Ed. J. C.

Metropolitan Hospital Sunday Fund.—The meeting of the Council, held on Friday last at the Mansion House was attended by the Rev. the Chief Rabbi and by the Rev. Professor Marks.

The Polish Legion.—In the Polish Legion formed at Constantinople there are several Jews. A collection is being organised among the Jews of Constantinople for the benefit of the wounded among the legion.

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JOTTINGS FROM AUSTRALIA.

[FROM AN OCCASIONAL CORRESPONDENT.]

MELBOURNE, 16th April, 1877.

The Hon. Edward Cohen is dead. The sad event took place on the morning of the 13th inst., after a very protracted and painful illness. He had purposed to take a trip to England, and, in fact, had paid the passage-money by the present out-going mail, but God disposed it otherwise. He was buried yesterday, the funeral *cortège*—which extended beyond a mile in length—being the largest known here. Representatives of every grade of society followed his remains—peace to his soul! I summarise the following from the *Argus:* "By the death of Mr. Cohen Victoria loses an old colonist and a good citizen. Mr. Cohen was in London in the year 1822. He emigrated with his parents to New South Wales in December, 1833, being at that time only 11 years of age. Mr. Cohen was elected a member of the City Corporation in November, 1860, and was mayor of Melbourne for the year 1862-3. He was made an alderman in 1865, and he continued a member of the Corporation with that title up to the day of his death. Not satisfied with municipal honours only, in 1861 he entered the Legislative Assembly. He sought the suffrages of the electors of East Melbourne, and was returned by a very large majority. With the exception of a brief interval he sat for the same important constituency until his decease. Mr. Cohen held office as Commissioner of Customs in the MacPherson Ministry from September, 1869, to April, 1870. He filled the same office in the Francis Ministry from June, 1872, till the retirement of the chief, and he retained his place in that Administration when it was re-organised by Mr. Kerferd until the fall of the ministry in the middle of 1875. Mr. Cohen was a fluent speaker, and though he never took a commanding position in political life, he had popular manners, which made him much liked by all sections of the community. He devoted a large share of his time to charitable and other public institutions. He was Treasurer of the Melbourne Hospital for over 20 years, and took a warm interest in the success of that charity. He was a director of the Colonial Bank for many years, and was chairman of the board of directors for a long time. For a number of years he was also a director of the Hobson's Bay Railway Company and of the Australasian Insurance Company, besides holding other positions of honour, while the estimation in which he was held by the Jewish community was shown by the fact of his being their president for many consecutive years." Mr. Cohen was buried to-day (April 16th) in the Jewish portion of the Melbourne General Cemetery. Immediately following the hearse were ten mourning coaches, conveying the relatives of the deceased, who acted as chief mourners. Then followed nearly 200 private carriages, including those of Members of Parliament, the Mayor and members of the City Council, &c. The usual service was conducted by the Revs. M. Rintel, J. M. E. Blaubaum, and R. Benjamin. Among those present at the grave were His Honour Sir William Stawell, C.I., the Chief Secretary, the Commissioner of Customs, Messrs. Coppin and M. L. King, M.L.A.'s; the Hon. J. G. Francis, Mr. W. J. Clarke, the Mayor of Melbourne, and many leading citizens. The flag at the Custom House was flying at half-mast throughout the day, and also at many places in town along the route of the funeral procession.

As an evidence of the general respect in which Mr. Cohen was held, I may mention that at a full choral service held on April 15th, at the Town Hall, the Rev. H. Plow Kane, the preacher, made a graceful allusion to the deceased as "one who had made use of the opportunities which had been afforded him of doing good to his fellow-creatures." At the conclusion of the service, "the Dead March in Saul" was played in memory of Mr. Cohen.

The East Melbourne Synagogue is proceeding rapidly, and will most probably be completed by the ensuing New Year. The present building has been purchased by the Department of Education for £3,000 for the purposes of a ragged-school.

The Melbourne Hebrew Congregation have decided, at a public meeting held on the 1st inst., to proceed with the repairs to the Synagogue to the extent of £1,200 only, the amount required to carry out all the alterations suggested by the Board of Management being beyond their anticipations, as the lowest tender would have involved a cost of £4,000. There is now some hopes of this Congregation obtaining the services of a minister. Out of twenty-three applications, it appears that the London Committee could only recommend two gentlemen · one of whom was no chazan, but a preacher, and the other requires a larger salary than the Board of Management was authorised to give, and is a foreigner; however, a telegram has been forwarded conditionally engaging the latter gentleman.

An act of great tyranny has been just practised upon a poor blind girl, an inmate of the Asylum for the Blind. The case is being dealt with by the local branch of the Anglo-Jewish Association.

The Press have warmly espoused the cause of the Jewish girl, whose name is Fanny Krakower. It appears that she has for several years past been permitted to visit a Jewish family during Passover and on the Day of Atonement. For some unaccountable reason this permission was refused for this Passover. The Revs. Mr. Rintel and Mr. Blaubaum sought an explanation from the Superintendent, who, however, refused to give them any, and treated them with much discourtesy. The matter will be thoroughly enquired into.

Another attempt is being made to start a Jewish newspaper, the title of which is to be the *Australian Jewish Chronicle*, with what success remains to be seen.

The children at the Hebrew School were treated to a pic nic on the 11th inst., to the number of 400. A most enjoyable day was spent, and everything passed off highly satisfactory to the children, parents and teachers.

Constantinople.—The *Jewish Press* gives a most interesting account of the divine service lately celebrated in the Ahrida Synagogue of Balata to pray for the victory of the Turkish arms, and which was attended by more than 10,000 persons. The Chief Rabbi, surrounded by all the notabilities of the community, conducted the service. Among those present were observed the following eminent coreligionists: Senator Chapchi Zadé, deputy Agiman Effendi, Director of Societé General M. S. Fernandez, Chief of the Cabinet of the Foreign Ministry Davoud Effendi, the member of the High Court of Skutari, Isakael Effendi, Castro Bey representing his father the Senator. There were also present the Commander of the capital, Hadji Hassan Pasha, nearly all ministers, either in person or by representatives. The address delivered by the Chief Rabbi on the occasion was very effective. In it he drew a contrast between the treatment experienced by their fathers when driven out from Christian Spain and the hospitable reception given them by Sultan Suleiman in the Turkish dominions. The solemn service produced a most powerful impression.

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JOTTINGS FROM ABROAD.

Vienna.—Baron Edward Todesco has transmitted to the wardens the sum of 50,000 florins in memory of his deceased son, Hermann, to be used in a foundation for Jewish poor and for the Badener Todesco Hospice.

Sydney.—Our coreligionist, Mr. Samuel, occupies again the post of Postmaster-General in the new ministry which is now in office.

Jerusalem.—The editor of the *Habazeleth* complains that the persecution of the rabbis against his outspoken, and for this reason excommunicated journal, still continues, but the charge brought against him of having slandered the Moslems of Hebron, whose fanaticism against the Jews he stigmatised, has broken down, the authorities with whom the information was lodged, having acquitted him. He at the same acknowledges the receipt of £20 from Baron Rothschild, £10 from Mr. F. D. Mocatta, £5 from Mr. S. Montagu, and £1 10s. from Dr. Asher. These sums as marks of sympathy are significant signs of the time, which the rabbis should take to heart, showing as they do what enlightened and benevolent men of Europe think of their persecutions and excommunications.

Hayti.—It is reported that General Solomon, a coreligionist, has every chance of being elected President of the Republic. His candidature is certainly the most popular.

Constantinople.—The Chacham Bashi has sent a circular to the Jewish communities in the empire, in which he permits the Jews to manufacture cartridges on the Sabbath in the imperial arsenals.

Linz.—Sir Moses Montefiore forwarded to the congregation a valuable sanctification cup on the occasion of the inauguration of the synagogue, and promised to have a Scroll of the Law written for them at Jerusalem.

Paris.—The "Society L'Orient Latin" in Paris, presided over by the Count de Vogüe, is publishing a series of works in several languages, containing itineraries of the Holy Land. Dr Neubauer of the Bodleian has undertaken the publication of the Hebrew texts relating to the Crusades and to the geography of Palestine.

Damascus.—A soldier about to purchase a sword in the bazaar, in order to try the blade, cut off the head of a Jew just passing and wounded another. The murderer was condemned to death. When the sentence became known, placards were seen on all sides, threatening that in case the sentence were carried out, not a Jew or Christian should remain alive in the city. The sentence has not yet been executed.—*Wochenschrift.*

Premature Interment.—The inundation of the Dnieper in Russia prevented the Jewish Congregation of Kremenshuk burying a child in the burial-ground, which could not be reached through the flood. The body, therefore, was in the interval, until the river should have subsided deposited, in a vault in the hospital. On the morrow the cries of a child in the vault were heard. It was opened forthwith, when the child, supposed to have been dead, was found alive and kicking. It was, of course, restored to the over-rejoiced mother of the infant, whose life was thus preserved by the accidental inundation of the river.—*Israelitsche Bote.*

Hungary.—The Turkish deputation of Softas at Pest received a visit from rabbinical students. The deputation was addressed by one of the students in Hebrew. The Sheikh of the Softas replied: "Brethren, descendants of Abraham! My heart rejoices at seeing Jew and Magyar feeling at one in joy and sorrow among this kindred nation. Your fathers had much, very much to endure. But our path, too, was thorny. Our people has helped the Jews wherever it could, and we, too, with God's help, will in future do this still more efficiently. We are mindful that Isaac and Ishmael were the sons of the same father. Bring our greeting to the brethren." The Jewish population is religiously divided into two parties—the progressionists and the stabilitarians, which are constantly at war with each other. The government having allowed the former to employ a portion of the fund belonging to the whole Jewish population in the establishment of a rabbinical seminary, 205 rabbis of the opposite party have issued a bull of excommunication against all those who should in any way be connected with the new establishment, or any congregation that should take for a rabbi any student trained therein.

Germany.—The presidency of the German Israelitish *Gemeindebund* (federation of communities) being vacant, owing to the lamented death of Herr Moritz Kohner, of Leipzig, the advocate S. Meyer, of Berlin, has been elected as his successor. The committee is now engaged in re-organising the union with the view to its further development. *Israelitishe Bote.*—The Provincial Government has allotted in its budget for next year the sum of 2,000 marks towards the support of Jewish students pursuing a course of theology at the Jewish seminary of Breslau or Berlin. In Wurtemburg, Bavaria, and Baden, the respective governments contribute towards the support of the Israelitish worship. But such is not the case in Prussia, although taxes paid by the Jews, in common with those of the other subjects, are used in promoting objects connected with Christianity.

Belgium.—A magnificent new synagogue is being constructed in Brussels at an expense of £20,000. According to the law of Belgium, this sum is only in part made up from subscriptions among the Jewish community, the kingdom, the province, and the city also contributing, on the ground that the building will be an important architectural monument. The subscriptions were £8,000; to this the city added £8,000, the Province £2,000, and the Central Government £2,000. The synagogue is in the Byzantine style, and Mr. George Montefiore-Levi, usually called Montefiore, an Englishman settled in Brussels, is the member of the Consistory who is specially charged with the direction of the work. The architect, M. de Keyser, is not a Jew. The synagogue is to hold 1,200 worshippers. The ladies' gallery is supported by massive pillars of blue Belgian marble. Discontent having been expressed by an Ultramontane journal that more prominence was given in the general papers to the consecration of the new Synagogue at Liege than had been given to the erection of a new Catholic Church, an angry controversy arose, and M. Astruc, the Chief Rabbi of Belgium, has published a temperate reply to some unfounded criticisms which were made in the course of the discussion.

Macmillan contains besides Mr. Statham's work a wonderfully eloquent and sympathetic defence of Mordecai in "Daniel Deronda," as at once the loftiest and most accurate modern estimate of the Jew genius—a judgment in which Rabbi Adler recently appeared strongly to concur.—*Spectator.*

STEPNEY SCHOOL ODE.

We place before our readers the following Ode, recited at the late distribution of prizes at the Stepney Schools, as it contains a touching reference to the lamented Michael Henry, the late Editor of this journal:—

'Mid trembling and rejoicing our little bark set sail,
Doomed to encounter many a storm, and weather many a gale;
And we, the crew, were ready, our sails were all unfurled,
And Israel's glorious banner floated before the world.
Our noble, gallant captain, stood watchful at his post,
To guard against rocks and quicksands, to shun each dangerous coast.

He nerved the faintest heart to work, the strong to do and dare,
In all the dangers of the way he nobly bore his share.
A gallant warfare waged he, still foremost in the strife
For Israel, and for England, the watchwords of his life.

Long time we sailed in safety, dangers and fears seemed past
Our fragile boat could brave the storm, the thunder, and the blast;
Our path was ever onward, dark shadows lay behind,
But Israel's glorious banner still floated on the wind.

Alas! not all in safety our voyage was to end,
We had to suffer bitter loss,—our captain, father, friend.
Without one word of warning the fatal dart was shot,
One day he stood among us, the next—and he was not.
Then fell alike our glory, our courage and our pride,
Our vessel—rudderless, unmanned, drifted with every tide.
All, all alike are helpless, no voice commands or saves,
Like shipwrecked mariners we lie, the pastime of the waves.

Not so, not so, my comrades, have we no work to do?
To the noble legacy he left shall we now prove untrue?
His children!—so he called us—were it not lasting shame
To show ourselves unworthy of, and callous to, that name?
His presence is among us, his memory with us still,
We know, what he would have us do, how best to work his will.
Shall we not toil with double zeal, a strong, devoted band
To guide the bark he loved so well, and bear it safe to land.
Ready in this good cause to fight, ready to live or die
That Israel's glorious banner may waive unstained on high.

Re.

The Ode was recited by Rachel Moss at the distribution of prizes on the 3rd inst., and was written by Miss Re Henry.

The Rev. Isaac S. Meisels has been appointed principal Hebrew master at the Jews' Free School.

On Saturday last the Rev. Joseph Messin [illegible] delivered a sermon at the Princes Street Synagogue.

Among those called to the degree of Barrister-at-Law yesterday, was Mr. Lionel Edward Pyke, B.A. and first L.L.B. Honours, London (Inner Temple).

Dr. Kalisch has in the press a work on Biblical Studies, which will be published shortly by Messrs. Longmans and Co.

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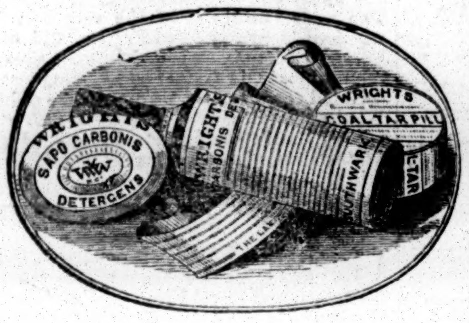

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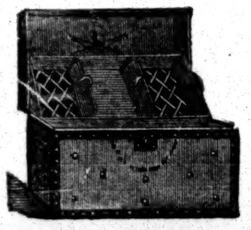

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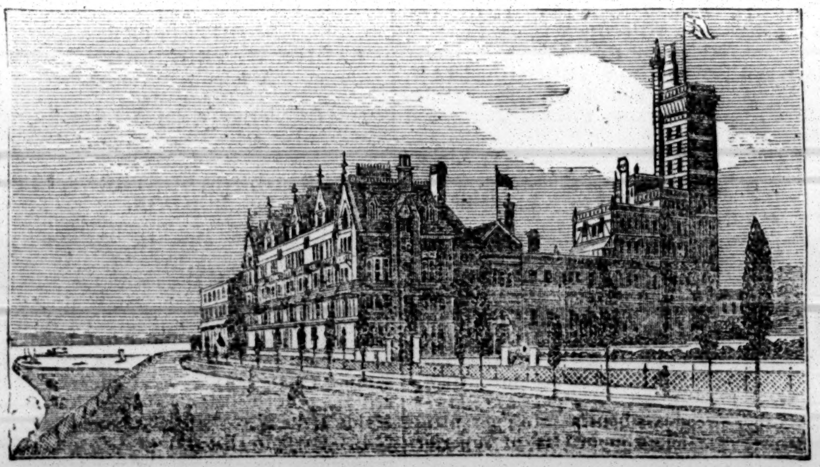

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